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HOLY CATHOLIC CHURCH,

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TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.

YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT THINE EYES SHALL SEE THY TEACHERS. *Isaiah* xxx. 20.

OXFORD,
JOHN HENRY PARKER;
J. G. F. AND J. RIVINGTON, LONDON.
MDCCCXLIV.

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TO THE

MOST REVEREND FATHER IN GOD

WILLIAM

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PRIMATE OF ALL ENGLAND,

FORMERLY REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF OXFORD,

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THE

HOMILIES

OF

S. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE,

ON THE

EPISTLES OF ST. PAUL THE APOSTLE

TO

THE PHILIPPIANS, COLOSSIANS,
AND THESSALONIANS,

TRANSLATED,

WITH NOTES AND INDICES.

OXFORD,
JOHN HENRY PARKER;
J. G. F. AND J. RIVINGTON, LONDON.
MDCCCXLIII.

PREFACE.

The present Volume completes the commentaries of St. Chrysostom on the shorter Epistles of St. Paul. It consists entirely of Homilies delivered at Constantinople, and one may perhaps remark some indications of a more matured and severer character than in earlier works. He refers several times to his responsibility as presiding in the Church, and sometimes threatens discipline as in that capacity, and from this it is that the date of the Homilies is chiefly to be gathered. The end of Hom. ix. on the Philippians, especially p. 113. is sufficient for those Homilies. The close of Hom. iii. on Colossians, pp. 221—3. is still more express for them. Hom. viii. on 1 Thessalonians, p. 425. and Hom. iv. on 2 Thessalonians, p. 501—2. are to the like purpose.

Hom. viii. on 1 Thessalonians, seems also to be that which is referred to in Hom. iii. on Ep. to Philemon, Tr. p. 361. as it contains a promise to discuss at some future time the subject there taken up.

Phil. ii. 6. and Col. i. 15. &c. give rise to doctrinal discussions. The readiness in argument, which they suppose in hearers, is greater than one would expect. Hom. v. on Colossians goes farther into the system of typical interpretation than is usual with St. Chrysostom; though the system is in fact acknowledged by him frequently, as in the passage on marriage, which closes the Homilies on the Colossians, and which, though scarcely admissible in modern taste, is one of great value, and of a saintly purity. The close of Hom. iv. on Colossians is most instructive with regard to the use of the Historical Books of the Old Testament, and

Hom. ix. points out one great use of the Psalms, for moral impression, and at the same time draws the necessary distinction between that and the higher aim of Hymns. In these Homilies he is particularly severe on luxury and display, by his attacks on which he is known to have incurred the displeasure of the Empress Eudoxia, and much persecution from her.

A passage on the Holy Sacraments at the end of Hom. vi. on Colossians, one on Prayers for the departed in Hom. iii. on Philippians, and one in which he urges persons at enmity to immediate reconciliation, Hom. vi. on 1 Thessalonians, as well as that in Hom. iii. in Colossians, on unworthiness of Ministers, and several hints that occur about the order of Divine service, are well worthy of remark.

Savile's text, with some comparison of others, was used for the Homilies on the Philippians, and that of the new Paris Edition, with Savile always at hand, for the rest. Collations of one Ms. in British Museum, (Burney 48. here marked B.) were also in hand, but those of Mss. at Venice and Florence came too late for part of the work. The want of them is not however very material. The Bodleian Ms. referred to, as well as the Catena published by Dr. Cramer, contain only extracts. It is hoped that the Homilies on 2 Cor. will have the benefit of a well-adjusted text before the Translation is published, as they are preparing for publication by Mr. Field, whom the Editor has to thank for information on some particulars, as well as for the benefit of having his accurate edition of the Homilies on St. Matthew to refer to.

For the Translation of the Homilies on the Philippians, the Editors are indebted to the Rev. W. C. Cotton, M.A. of Ch. Ch. Chaplain to the Bishop of New Zealand; for that of the Homilies on the Colossians, to the Rev. J. Ashworth, M.A. Fellow of Brasenose College; and for the rest of the volume, to the Rev. James Tweed, M.A. of Corpus Christi College, Cambridge, the Translator of the Homilies on the Pastoral Epistles of St. Paul. The Index to the two former is by the

Rev. F. Bowles, M.A. of Exeter College, and to the latter by the Editor, which is noticed in order that the reader may find the less difficulty from any difference in the heads under which similar matter may be placed, as the two were made simultaneously to save time.

A few points on which the Editor was not informed until the sheets were printed are noticed in the Addenda and Corrigenda.

C. M.

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HOMILY II.
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Phil. i. 8—11.

For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

HOMILY III.
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Phil. i. 18—20.

And I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

HOMILY IV.

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Yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you. And having this confidence I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

HOMILY V.

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Phil. ii. 1—4.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

HOMILY VI.

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Phil. ii. 5—8.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

HOMILY VII.

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Phil. ii. 5—11.

Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

HOMILY VIII.

Page 90.

Phil. ii. 12—16.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ.

HOMILY IX.

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Phil. ii. 19—21.

But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's.

HOMILY X.

Page 116.

Phil. iii. 1—3.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

HOMILY XI.

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Phil. iii. 7—10.

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by faith: That I may know Him, and the power of His resurrection.

HOMILY XII.

Page 138.

Phil. iii. 13, 14.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

HOMILY XIII.

Page 145.

Phil. iii. 18—21.

(*For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.*) *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.*

HOMILY XIV.

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Phil. iv. 4—7.

Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

HOMILY XV.

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Phil. iv. 10—14.

But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again: wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction.

EPISTLE TO THE COLOSSIANS.

HOMILY I.

Page 181.

Col. i. 1, 2.

Paul, an Apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

HOMILY II.

Page 197.

Col. i. 9, 10.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

HOMILY III.

Page 212.

Col. i. 15—18.

Who is the Image of the invisible God, the Firstborn of every creature: For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: And He is before all things, and by Him all things consist. And He is the head of the body, the Church.

HOMILY IV.

Page 224.

Col. i. 21, 22.

And you, that were sometimes enemies and alienated in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy, and unblameable, and unreproveable in His sight.

HOMILY V.

Page 235.

Col. i. 26—28.

Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

HOMILY VI.

Page 246.

Col. ii. 6, 7.

As ye have therefore received Christ Jesus the Lord, so walk ye in Him: Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

HOMILY VII.

Page 256.

Col. ii. 16—19.

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

HOMILY VIII.

Page 269.

Col. iii. 5—7.

Mortify your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and coretousness, which is idolatry; for which things' sake, the wrath of God cometh upon the children of disobedience; in the which ye also walked sometime, when ye lived in them.

HOMILY IX.

Page 285.

Col. iii. 16, 17.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

HOMILY X.

Page 293.

Col. iii. 18—25.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing in the Lord. Fathers, provoke not your children, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons with God. Chap. iv. 1. *Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.*

HOMILY XI.

Page 306.

Col. iv. 5, 6.

Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

HOMILY XII.

Page 318.

Col. iv. 12, 13.

Epaphras, who is one of you, a servant of Christ, saluteth you, always striving for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

FIRST EPISTLE TO THE THESSALONIANS.

HOMILY I.

Page 335.

1 Thess. i. 1, 2, 3.

Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.

HOMILY II.

Page 346.

1 Thess. i. 8, 9, 10.

For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for His Son from Heaven, Whom He raised from the dead, even Jesus, Who delivered us from the wrath to come.

HOMILY III.

Page 358.

1 Thess. ii. 9, 10, 11, 12.

For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, That ye would walk worthy of God, Who hath called you unto His kingdom and glory.

HOMILY IV.

Page 374.

1 Thess. iii. 5—8.

For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord.

HOMILY V.

Page 386.

1 Thess. iv. 1, 2, 3.

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus Christ. For this is the will of God, even your sanctification.

HOMILY VI.

Page 396.

1 Thess. iv. 9, 10.

But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of Godto love one another. And indeed ye do it toward all the brethren which are in all Macedonia.

HOMILY VII.

Page 406.

1 Thess. iv. 13.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.

HOMILY VIII.

Page 414.

1 Thess. iv. 15—17.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

HOMILY IX.

Page 426.

1 Thess. v. 1, 2.

But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

HOMILY X.

Page 440.

1 Thess. v. 12, 13.

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

HOMILY XI.

Page 451.

1 Thess. v. 19—22.

Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil.

SECOND EPISTLE TO THE THESSALONIANS.

HOMILY I.

Page 463.

ARGUMENT.

HOMILY II.

Page 469.

2 Thess. i. 1, 2.

Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians in God our Father and the Lord Jesus Christ; Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

HOMILY III.

Page 481.

2 Thess. i. 9, 10.

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; When He shall come to be glorified in His Saints, and to be admired in all them that believe.

HOMILY IV.

Page 491.

2 Thess. ii. 6—9.

And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: Even him, whose coming is after the working of Satan.

HOMILY V.

Page 502.

2 Thess. iii. 3—5.

But the Lord is faithful, Who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

HOMILIES

OF

S. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE,

ON

THE EPISTLE OF S. PAUL THE APOSTLE

TO THE

PHILIPPIANS.

INTRODUCTORY DISCOURSE.

THE Philippians are of a city in Macedonia, called Philippi from its founder, a city that is a colony, as Luke saith[1]. Here that seller of purple was converted[2], a woman of uncommon piety and heedfulness. Here the chief keeper of the prison[a] believed. Here was Paul scourged with Silas. Here the magistrates requested them to depart, and were afraid of them, and the preaching had an illustrious commencement. And he bears them many and high testimonies himself, calling them his own crown, and saying they had suffered much. For, *to you*, he saith, *it was granted of God*[3], *not only to believe in Him, but also to suffer for His sake.* But when he wrote to them, it happened that he was in bonds. Therefore he says, *so that my bonds in Christ are manifest in all the prætorium*, calling the palace of Nero the prætorium. But he was bound and let go again[b], and this he shews by saying to Timothy, *At my first answer no man stood by me, but all*

[1] B. omits this clause.

[2] πιστευσαν

Phil. 1, 29.

[3] E. V. *In the behalf of Christ.*

2 Tim. 4, 16.

[a] C. reads thus, as had been conjectured. B. simply δεσμοφύλαξ, the keeper of the prison. The ruler of the synagogue, as in the printed text, is not known to have been converted.

[b] His statement amounts to this, that the present Epistle was written in St. Paul's first imprisonment, when Timothy was with him, for that the second to Timothy was written in a second imprisonment, from which he was only released by martyrdom. The *first answer* belongs to the second imprisonment. Between the two, it is probable that he visited the Philippians, according to his intention.

INTROD. *forsook me: may it not be laid to their charge, notwithstanding the Lord stood by me, and strengthened me.* The bonds then, in which he was, he proves to have been before that defence. For that Timothy was not present then, is evident: for *at my first answer*, he says, *no man stood by me:* and this, by writing so, he was making known to him. He would not then, had he already known it[1], have written thus to him. But when he wrote this Epistle, Timothy was with him. And he shews it by what he says; *but I trust in the Lord Jesus to send Timothy shortly unto you.* And again, *him I hope to send presently, so soon as I shall see how it will go with me.* For he was loosed from his bonds, and again bound after he had been to them. But where he saith, *Yea, and if*[c] *I be offered for the sacrifice and service of your faith*, it is not as though this were now come to pass, but as much as to say, 'and whenever this takes place, I am glad,' raising them from their dejection at his bonds. For that he was not about to die at that time, is plain from what he saith, *But I hope in the Lord that I myself shall come shortly unto you.* And again, *And having this confidence, I know that I shall abide and continue with you all.*

[1] B. 'been present.'

Phil. 2, 19.

Phil. 2, 24.

2. But the Philippians had sent to him Epaphroditus, to carry him money, and to know the things concerning him; for they were most lovingly disposed toward him. For that they sent, hear himself saying, *I have all, and abound; I am full, having received of Epaphroditus the things sent from you.* At the same time then they sent both to comfort him, and to know. For that they sent also to know of what concerned him, he shews at once in the beginning of the Epistle, writing of his own matters[2], and saying, *But I would ye should understand that the things which happened unto me have fallen out rather unto the furtherance of the Gospel.* And again, *I hope to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.* This, *that I also*, is as if he meant, 'as you for full assurance sent to know the things concerning me, so *I also*, that I may be of good comfort, when I know the things concerning you.' Since then they had also been a long time without sending, but had then done it, (for this he proves by saying, *Now at the last your care for*

[2] Savile has τὰ κατ' αὐτὸν, Ben. omits the article.

Phil. 1, 12.

Phil. 4, 10.

[c] The if is omitted, perhaps in order to put the objection in a strong light.

me hath flourished again,) and then they heard that he was in bonds, (for if they heard about Epaphroditus, that he was sick, he being no such very remarkable person as Paul was, much more was it even reasonable that they should be alarmed about Paul,) therefore in the opening of the Epistle he offers them much consolation about his bonds, shewing that they should not merely not be alarmed, but even rejoice. Then he also gives them counsel about unanimity and humility, teaching them that this was their greatest safety, and that so they could easily overcome their enemies. For it is not being in bonds that is painful to your teachers, but[d] their disciples not being of one mind. For the former brings even furtherance to the Gospel, but the latter distracts.

Introd. Phil. 2, 26.

3. So then after admonishing them to be of one mind, and shewing that unanimity comes of humility, and then aiming a shaft at those Jews who were every where corrupting the doctrine under a shew of Christianity, and calling them *dogs*, and *evil workers*, and giving admonition to keep[1] away from them, and teaching to whom it is right to attend, and discoursing at length on moral points, and bringing them to order, and recalling them to themselves, by saing, *The Lord is at hand*, he makes mention also, with his usual wisdom, of what had been sent, and then offers them abundant consolation. But he appears in writing ever to do them special honour, and never in any place inserts[e] any thing of reproof, which is a proof of their virtue, in that they gave no occasion to their teacher, and that he wrote to them not in the way of rebuke, but throughout in the way of encouragement. And what I said at first I will again repeat, that this city had shewed great readiness for the faith; inasmuch as the very jailor, (and you know it is a business full of all wickedness,) did at once, upon one miracle, both run to them, and receive Baptism with all his house. For the miracle that took place he saw alone, but the gain he reaped not alone, but jointly with his wife and his whole household. Nay, even the magistrates who scourged him seem to have done this rather from sudden impulse than from wickedness, both from their sending at once to

(2)

Phil. 3, 2.

[1] SoSav.

Phil. 4, 5.

[d] B. and Sav. mar. 'for the grievous thing is not for teachers to be in bonds, but for' &c.

[e] B. προστίθησιν, which is certainly right.

Introd. let him go, and from their being afterwards afraid. And he bears testimony to them not only in faith, or in trials, but also in well-doing, where he says, *That in the beginning of the Gospel, ye sent once and again unto my necessity*, when no one else did so; for he says, *no Church communicated with me as concerning giving and receiving, but ye only;* and he shews that their intermission had been rather from want of opportunity than from choice, saying, *Not that ye cared not for me, but ye lacked opportunity.* And this shews that he had a great affection for them; for that he loved them greatly appears in his saying, *For I have no man like minded, who will naturally care for your state;* and again, *Because I have you in my heart, and in my bonds, &c.*

Phil 4, 15. 16.

v. 10.

Phil. 2, 20.

(3) Moral. 4. Let us too then, knowing these things, and having so many patterns of charity, shew ourselves worthy of such examples, by being ready to suffer for Christ. But now the[1] persecution is no more. So then, if there is nothing else, let us imitate their earnestness in well doing, and not think, if we have given once or twice, that we have fulfilled all. For we must do this through our whole life. For it is not once that we have to please God, but constantly. For the racer, if, after running even ten heats[c], he leave the remaining one undone, has lost all; and we, if we begin with good works, and afterward faint, have lost all, and spoiled all. Listen to that profitable admonition that saith, *Let not mercy*[f] *and truth forsake thee.* He saith not do so once, nor the second time, nor the third, nor the tenth, nor the hundredth, but always; *never*, saith he, *let them forsake thee.* And he did not say, Do not thou forsake them, but, *Let them not forsake thee*, shewing that we are in need of them, and not they of us; and teaching us that we ought to make every effort to keep them with us. For, *Bind them*, saith he, *about thy neck.* For as the children of the wealthy have an ornament of gold about their neck, and never put it off, because it exhibits a token of their high birth, so should we too wear mercy ever about us, shewing that we are children of the Merciful One, *Who makes the sun to rise*

[1] B. omits 'the'

Prov. 3, 3.

Matt. 5, 45.

[c] διαύλους; Ben. and B. Sav. δολίχους. The former must be right, as the δόλιχος, or long race, consisted of several δίαυλοι, and some say twelve.

[f] The same word is here used for 'mercy' and 'alms.'

upon the evil and the good. 'But the unbelievers,' you say, 'believe not.' I say then, hereby shall they believe, if we do these works. For if they see that we take pity on all, and are enrolled under Him for our Teacher, they will know that it is in imitation of Him that we do so. And this we are not to do any how, but with observance and caution. For, *Let mercy,* It says, *and true faith*[g] *be with thee.* He well said *true.* For He willeth it not to be of rapine or fraud. For this were not *faith;* this were no true *mercy.* For he that plundereth must lie and forswear himself. So do not thou, saith he, but have faith with thy mercy. INTROD.

Let us put on this ornament. Let us make a golden chain for our neck, of mercy I mean, while we are here. For if this age[h] pass, we can use it no longer. And why? THERE there are no poor, THERE there are no riches, no more want THERE. While we are children, let us not rob ourselves of this ornament. For as with children, when they become men, these are taken away, and they are advanced to another dress; so too is it with us. There will be no more alms by money There, but others far nobler[i]. Let us not then deprive ourselves of this! Let us make our soul appear beautiful! Great are alms, beautiful, and honourable, great is that gift, but great, above all, is goodness. If we learn to despise riches, we shall learn other things besides. For behold how many good things spring from hence! He that giveth alms, as he ought to give, learns to despise wealth. He that learns to despise wealth has cut up the root of evil. So that he does not do a greater good than he receives, not merely in that there is a recompense due, and a requital for alms, but also in that his soul becomes philosophic, and elevated, and rich. He that gives alms is instructed not to admire riches or gold. And this lesson once fixed in his mind, he has gotten a great step toward mounting to Heaven, and has cut away ten thousand occasions of strife, and contention, and envy, and dejection. For ye know, yes, ye know, that all evil is done for riches, and unnumbered wars are made for riches. But he that has learned to despise them, has placed

[g] The LXX. have *faith*, probably in the sense of *truth*, which Aquila has, and the Hebrew requires; *true* is added by St. Chrys. to mark this.

[h] ἡλικία, which carries on the simile.

[i] He probably refers to the benefits conferred by the Saints on those on earth.

Introd. himself in quietness. He no longer fears loss; for this hath alms taught him. He no longer desires what is his neighbour's; for how should he, that parts with his own, and gives? He no longer envies the rich man; for how should he, that is willing to become poor? He clears the eye of his soul. And these are but here. But hereafter it is not to be told what blessings he shall win. He shall not abide without with the foolish virgins, but shall enter in with those that were wise, together with the Bridegroom, having his lamps bright. And though they have endured hardship in virginity, he that hath not so much as tasted these hardships shall by this be better than they. Such is the power of Mercy. She brings in her nurslings with much boldness. For she is known to the porters in Heaven, that keep the gates of the Bride-Chamber, and not known only, but reverenced; and those whom she knows to have honoured her, she will bring in with great boldness, and none will gainsay, but all make room. For if she brought God down to earth, and prevailed with him to become man, much more shall she be able to raise a man to Heaven; for great is her might. If then[k] from mercy and lovingkindness God became man, and she persuaded Him to become a servant[l], much rather will she bring her servants into His own house. Her then let us love, on her let us set our affection, not one day, nor two, but all our life long, that she may acknowledge us. If she acknowledge us, the Lord will acknowledge us too. If she own us not, the Lord too will disown us, and will say, *I know you not.* But may it be ours to hear no such voice, but that happy one instead, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Which may we all obtain, by His grace and lovingkindness, in Christ Jesus our Lord, with Whom to the Father and the Holy Ghost, be glory now and for ever, and world without end. Amen.

Matt. 25, 34.

[k] Such a repetition is common with St. Chrysostom, sometimes perhaps from his own excitement. Here it seems rather meant to temper the warmth of his eloquence, and fix a sober thought.

[l] So B. The printed text is, 'and He persuaded Himself to become a servant, much rather will He bring His servants into His own house.'

HOMILY I.

PHIL. i. 1, 2.

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, fellow-Bishops[a] *and Deacons: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*

HERE, as writing to those of equal honour, he does not set down his rank of Teacher, but another, and that a great one. And what is that? He calls himself a *servant*, and not an Apostle. For great truly is this rank too, and the sum of all good things, to be a servant of Christ, and not merely to be called so. *The servant of Christ*, he truly is free from sin, and being a genuine servant, he will not be capable of becoming a servant to any other, since so he would not be Christ's servant, but by halves. And in writing to the Romans again, he says, *Paul, a servant of Jesus Christ.* But writing to the Corinthians and to Timothy he calls himself an *Apostle*. On what account then does he do this? Not because they were superior to Timothy. Far from it. But rather because he honours them, and shews them attention, beyond all others to whom he wrote. For he also bears witness to great virtue in them. And besides, there indeed he was[b] about to order many things, and therefore assumed his rank as an Apostle. But here he gives them no injunctions but such as they could apprehend of themselves. (1) Rom. 1, 1.

[a] E. V. *with the Bishops*, reading the preposition separately.

[b] Ms. Colb. 'while there he was,' i. e. in his intended visit. 2 Cor. 1, 15. &c.

PHIL. 1, 2. 3. *To the saints in Christ Jesus which are at Philippi.* Since it was likely that the Jews too would call themselves *saints* from the first oracle, when they were called a *holy and peculiar people;* for this reason he added, *to the saints in Christ Jesus.* For these alone are holy, and those henceforward profane. *To the fellow-Bishops and Deacons.* What is this? were there several Bishops of one city? Certainly not; but he called the Presbyters so. For then they still interchanged the titles, and the Bishop was called a Deacon[c]. For this cause in writing to Timothy, he said, *Fulfil thy ministry*[1], when he was a Bishop. For that he was a Bishop appears by his saying to him, *Lay hands suddenly on no man.* And again, *Which was given thee with the laying on of the hands of the Presbytery.* Yet Presbyters would not have laid hands on a Bishop. And again, in writing to Titus, he says, *For this cause I left thee in Crete, that thou shouldest ordain elders*[d] *in every city, as I had appointed thee. If any be blameless, the husband of one wife;* which he says of the Bishop[e]. And after saying this, he adds immediately, *For a Bishop must be blameless, as the steward of God, not self willed.* So then, as I said, both the Presbyters were of old called Bishops and Deacons of Christ, and the Bishops Presbyters; and hence even now many Bishops write, 'To my fellow-Presbyter, and, 'To my fellow-Deacon.' But otherwise the specific name is distinctly appropriated to each, the Bishop and the Priest. *To the fellow-Bishops,* he says, *and Deacons.*

Ex. 19, 6. Deut. 7, 6. &c.

[1] διακονίαν 1 Tim. 5, 22. ib. 4, 14.

Tit. 1, 5. 6.

ver. 7.

Ver. 2. *Grace be with you, and peace, from God our Father, and the Lord Jesus Christ.*

Here one might reasonably enquire how it is that though he no where else writes to the Clergy, neither in Rome, nor in Corinth, nor in Ephesus, but in general, to *all the saints,* or *believers,* or *beloved,* yet here he writes to the Clergy? It was because they sent, and bare fruit, and were those who dispatched Epaphroditus to him.

Ver. 3. *I thank my God,* he says, *upon every remembrance of you.*

[c] Διάκονος, usually in E. V. *Minister,* when thus used.

[d] Gr. Presbyters.

[e] See 1 Tim. 3, 2. but his reason for taking it thus is rather that κατὰ πόλιν seems to imply *one* for each city.

He said in another of his writings, *Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief.* If then the *grief* be for the wickedness of the disciples, the doing it *with joy* would be for their advancement. This then is what he means. As often as I remember you, I glorify God. But this he does from his being conscious of many good things in them. I both give glory, he says, and pray. I do not cease because ye have attained unto virtue, but I continue praying for you. *I thank my God*, he says, *upon every remembrance of you.* Hom. I. Heb. 13, 17.

Ver. 4. *Always in every prayer of mine for you all making request with joy.*

Always[f], not only while I am praying. And he hath well added, *with joy.* For it is possible to do this with grief too, as when he says elsewhere, *For out of much affliction and anguish of heart I wrote unto you with many tears.* 2 Cor. 2, 4.

Ver. 5. *For your fellowship in the Gospel from the first day even until now.*

Great is that he here witnesseth of them, and not only so, but very great, and what one might witness of Apostles and Evangelists. For ye did not, because ye were entrusted with one city, he saith, care for that only, but ye do your best to be sharers of my labours, being every where at hand, and working with me, and taking part in my preaching. It is not once, or the second, or third time, but always, from the time ye believed until now, ye have asssumed the readiness of Apostles. Behold now, those indeed that were in Rome turned away from him[g]; for hear him saying, *This thou knowest, that all they which are in Asia be turned away from me.* And again, *Demas hath forsaken me:* and, *at my first answer no man stood with me.* But these, although absent, took part in his tribulations, both sending men to him, and ministering to him according to their ability, and leaving out nothing by any means. And this ye do not now only, saith he, but always, in every way assisting me. So then the giving assistance is a *fellowship in the Gospel.* For when one preacheth, and thou waitest on the preacher, thou sharest (2) 2 Tim. 1, 15. ib. 4, 10. 16.

[f] The stop might be after 'always,' but that is harsh.

[g] This was at a later period. But the comparison is in general terms.

Phil. 1, 4. his crowns. Since even in the contests that are without, the crown is not only for him that striveth, but for the trainer, and the attendant, and all that help to prepare the combatant. For they that strengthen him, and recover him, may fairly share in his victory. And in wars too, not only he that wins the prize of valour, but all they too that aid him, may fairly claim a share in the trophies, and partake of the glory, as having shared in his conflict by their attendance on him. For it availeth not a little to wait on saints, but very much. For it makes us partakers of the rewards that are laid up for them. Thus; suppose some one hath given up great possessions for God, is entirely dedicated to God, practises great virtue, and even to words, and even to thoughts, and even in every thing observes extreme strictness. It is open to thee too, even without shewing such strictness, to have a share in the rewards that are laid up for him for these things. How? If thou aid him both in word and deed. If thou encourage him both by supplying his needs, and by doing him every possible service. For then the smoother of his rugged path will be thyself. So then if ye admire those in the deserts that have adopted an angelic life, those in the Churches that practise the same virtues with them; if ye admire, and are grieved that ye are far behind them; ye may, in another way, partake with them, by waiting on them, and aiding them. For indeed this too is of God's lovingkindness, to bring those that are less zealous[h], and are not able to undertake the hard and rugged and strict life, to bring, I say, even those, by another way, into the same order with the others. And this Paul means by *fellowship*. They give a share to us, he means, in carnal things, and we give a share to them in spiritual things. For if God for little and worthless things granteth the kingdom, His servants too, for little and material things, give a share in spiritual things: or rather it is He that giveth both the one and the other by means of them. Canst thou not fast, nor be alone, nor lie on the ground, nor watch all night? Yet mayest thou gain the reward of all these things, if thou go about the matter another way, by attending on him that laboureth in them, and refreshing and encouraging him constantly, and lightening the pains of

[h] ῥαθυμοτέρους. The words 'are not able' seem to shew that this is here used of natural character.

these works. He stands fighting, and taking blows. Do thou wait on him when he returns from the combat, receive him in thy arms, wipe off the sweat, and refresh him; comfort, soothe, restore his wearied soul. If we will but minister to the saints with such readiness, we shall be sharers in their rewards. This Christ also tells us. *Make yourselves friends of the mammon of unrighteousness, that they may receive you into their eternal habitations.* Seest thou how these are become partakers? *From the first day,* he says, *even until now. For this cause,* he says, *I rejoice for your fellowship,* and I rejoice not only for what is past, but also for the future; for from the past I guess that too.

Hom. I.

Luke 16, 9. See St. Clem. Al. Quis Dives, §. 13, and 31 seqq.

Ver. 6. *Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.*

(3)

See how he also teaches them to be unassuming. For since he had witnessed a great thing of them, that they may not feel as men are apt to do, he presently teaches them to refer both the past and the future to Christ. How? By saying, not, 'Being confident that as ye have begun so ye will finish,' but what? *He which hath begun a good work in you will perform it.* He did not rob them of the achievement, (for he said, *I rejoice for your fellowship,* clearly as if making it their act,) nor did he call their good deeds solely their own, but primarily of God. *For I am confident,* saith he, *that He which hath begun a good work in you will perform it until the day of Jesus Christ.* That is, God will. And it is not only about yourselves, he implies, but about those descending from you that I feel thus. And indeed it is no small praise, that God should work in one. For if He is *no respecter of persons,* as indeed He is none, but is looking to our purpose[h] when He aids us in good deeds, it is evident that we are agents in drawing Him to us; so that even in this view he did not rob them of their praise. Since if His inworking were indiscriminate, there were nothing to hinder but that even Heathens and all men might have Him working in them, that is, if He moved us like logs and stones, and re-

[h] So he explains Rom. 8, 28. where *His* is not in the Greek, though rightly (as it seems) understood by St. Augustine and others. See on Rom. Hom. xv. Tr. p. 265. note b, and p. 293. note n.

PHIL. 1, 7. quired not our part. So that in saying 'God will perform it,' this again is made their praise, who have drawn to them the grace of God, that He aids them in going beyond human nature. And in another way again a praise, as that 'such are your good deeds that they cannot be of man, but require the help of God.' But if God will perform, then neither shall there be much labour, but it is right to be of good courage, for that they shall easily accomplish all, as being assisted by Him.

Ver. 7. *Even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace.*

Greatly still does he shew here his affection, in that he had them in his heart; and in the very prison, and bound, he remembered the Philippians. And it is not a little to the praise of these men to have been remembered by this Saint; since it is not of prejudice that this Saint conceived his love, but of judgment, and right reasons. So that to be loved of Paul so earnestly is a proof of one's being something great and admirable. *And in the defence*[1], he says, *and confirmation of the Gospel.* And what wonder if he retained them when in prison, since not even at the moment of going before the tribunal to make my defence, he says, did ye slip from my memory. For so mighty a thing is spiritual love, that it gives way to no season, but ever keeps hold of the soul of him who loves, and allows no trouble or pain to overcome that soul. For as in the case of the Babylonian furnace, when so vast a flame was raised, it was a dew to those blessed Children. So too does friendship occupying the heart[2] of one who loves, and who pleases God, shake off every flame, and produce a marvellous dew.

[1] ἀπολογία

[2] Or the friendship of one who loves, &c.

And in the confirmation of the Gospel, he says. So then his bonds were a confirmation of the Gospel, and a defence. And most truly so. For if he had shunned bonds, he might have been thought a deceiver; but now by enduring every thing, both bonds and affliction, he shews that he suffers this for no human reason, but for God, Who rewards. For no one would have been willing to die, or to incur such great risks, no one would have chosen to come into collision with

such an emperor, I mean as Nero, unless he had looked to another far greater King. Truly a *confirmation of the Gospel* were his bonds. See how he more than succeeded in turning all things to their opposite. For what they supposed to be a weakness and a detraction, that he calls a confirmation; and had this not taken place, there had been a weakness. Then he shews that his love was not of prejudice, but of judgment. Why? I have you (in my heart), he says, in my bonds, and in my defence, because of your being *partakers of my grace*. What is this? Was this the *grace* of the Apostle, to be bound, to be driven about, to suffer ten thousand evils? Yes. For He says, *My grace is sufficient for thee, for my strength is made perfect in weakness.* 2 Cor. 12, 9. *Wherefore*, saith he, *I take pleasure in infirmities, in reproaches.* Since then I see you in your actions giving proof of your virtue, and being partakers of this grace, and that with readiness, I reasonably suppose thus much. For I that have had trial of you, and more than any have known you, and your good deeds; how that even when so distant from us, ye strive not to be wanting to us in our troubles, but to partake in our trials for the Gospel's sake, and to take no less share than myself, who am engaged in the combat, far off as ye are; am doing but justice in witnessing to these things.

Hom. I.

And why did he not say *partakers*, but *partakers with me*[i]? I myself too, he means, share with another, that I may be a *fellow-partaker*[k] of the Gospel; that is, that I may share in the good things laid up for the Gospel[l]. And the wonder indeed is, that they were all so minded as to be called *fellow-partakers* with Paul, for he says that *ye all are fellow-partakers of my grace.* From these beginnings, then, I am confident, that such ye will be even to the end. For it cannot be that so bright a commencement should be quenched, and fail, but it points to[m] great results.

Since then it is possible also in other ways[n] to partake of (4)

[i] *Or fellow-partakers*, συγκοινωνοὺς, see marginal version.

[k] al. a *partaker*. He seems to mean, 'I allow a share,' which agrees well with Phil. iv. 17.

[l] The word may be here used, as often, for the *preaching* of the Gospel.

[m] al. and end without producing.

[n] ἑτέρως, in other ways than by actually undergoing the trials; but Savile conjectures ἑτέροις, 'with others.'

Phil. 1, 7. grace, and of trials, and of tribulations, let us, I beseech you, be partakers. How many of those who stand here, yea, rather all, would fain share with Paul in the good things to come! It is in your power if ye are willing, on behalf of those who have succeeded to his ministry, when they suffer any hardship for Christ's sake, to take their part and succour them. Hast thou seen thy brother in trial? Hold out a hand! Hast thou seen thy teacher in conflict? Stand by him! But, says one, there is no one like Paul! now for disdain! now for criticism! So there is no one like Paul? Well, I grant it. But, *He that receiveth*, saith He, *a prophet in the name of a prophet, shall receive a prophet's reward.* For was it for this that these were honoured, that they cooperated with *Paul?* Not for this, but because they took part with one who had undertaken the preaching. Paul was honourable for this, that he suffered these things for Christ.

Matt. 10, 41.

There is indeed no one like Paul. But why do I say like Paul? No, not even but a little approaching to that blessed one. But the preaching is the same as it was then.

And not only in his bonds did they communicate with him, but also from the beginning. For hear him saying, *Now ye Philippians know also that in the beginning of the Gospel, no Church communicated with me as concerning giving and receiving, but ye only.* And without trials, besides, the teacher has much labour, watching, toiling in the word, teaching, complaints, accusations, imputations, envyings. Is this a little matter, to bear ten thousand tongues, when one might have but one's own cares? Alas! what shall I do? for I am in a strait between two hard things. For I long to urge you on and encourage you to the alliance and succour of the saints of God; but I fear lest some one should suspect another thing, that I say this not for your sakes, but for theirs. But know that it is not for their sakes I say these things, but for your own. And if ye are willing to attend, I convince you by my very words; the gain is not so much for you as for them. For ye, if ye give, will give those things from which, willing or unwilling, ye must soon after part, and give place to others; but what thou receivest is great and far more abundant. Or, are ye not so disposed, that in giving ye will receive? For if ye are not so dis-

Phil. 4, 15.

posed, I do not even wish you to give. So far am I from making a speech for them. Except one have first so disposed himself, as receiving rather than giving, as gaining ten thousand fold, as benefitted rather than a benefactor, let him not give. If as one granting a favour to the receiver, let him not give. For this is not so much my care, that the saints may be supported. For if thou give not, another will give. So that what I want is this, that you may have a relief[1] from your own sins. But he that gives not so, will have no relief. For it is not giving that is doing alms, but the doing it with readiness, the rejoicing, the feeling grateful to him that receives. For *not grudgingly*, saith he, *or of necessity; for God loveth a cheerful giver.* Except then one so give, let him not give: for that is loss, not alms. If then ye know that ye will gain, not they, know that your gain becomes greater[o]. For as for them, the body is fed, but your soul is approved; for them, not one of their sins is forgiven when they receive, but for you, the more part of your offences is removed. Let us then share with them in their great prizes[p]. When men adopt princes[q], they do not think they give more than they receive. Adopt thou Christ, and thou shalt have great security. Wilt thou also share with Paul? Why do I say Paul, when it is Christ that receiveth?

Hom. 1.

[1] παραμυθίαν.

2 Cor. 9, 7.

But that ye may know that all is for your sakes that I say and do, and not of care for the comfort of others, if there is any of the rulers of the Church that lives in abundance, and wants nothing, though he be a saint, give not, but prefer to him one that is in want, though he be not so admirable. And wherefore? Because Christ too so willeth, as when He saith, *If thou make a supper or a dinner, call not thy friends, neither thy kinsmen, but the maimed, the lame, the blind, that cannot recompense thee.* For it is not indiscriminately that one should pay such attentions, but to the hungry, but to the thirsty, but to those who need clothing, but to strangers[r]. For He said not simply, 'I was fed,' but, *I was an hungred,* for, *Ye saw me an hungred,* He says, *and fed me.* Twofold is the claim, both that he is a saint, and that he is hungry[s].

(5)

Luke 14, 12.

Matt. 25, 35.

[o] i. e. than if ye did not acknowledge this.

[p] al. 'in their toils in order that we may share also in their prizes.'

[q] βασιλίας.

[r] Sav. mar. adds, 'but to those who of rich are become poor.'

[s] Sav. in text omits 'both &c.'

Phil. 1, 7. For if he that is simply hungry should be fed, much more when he is a saint too that is hungry. If then he is a saint, but not in need, give not; for this were no gain. For neither did Christ enjoin it; or rather neither is he a saint[t], that is in abundance and receiveth. Seest thou that it is not for filthy lucre that these things have been said to you, but for your profit? Feed the hungry, that thou mayest not feed the fire of hell. He, eating of what is thine, sanctifies also what remains. Think how the widow maintained Elias: she did not more feed than she was fed: she did not more give than receive. This also now takes place, and a much greater thing[u]. For it is not a *barrel of meal*, nor *a cruse of oil*, but what? *An hundred fold, and eternal life* is the recompense for such; the mercy of God; the spiritual food; thou becomest a pure leaven. She was a widow, famine pressed, and none of these things hindered her. Children too she had, and not even so was she withheld. This woman became equal to her that cast in the two mites. She said not to herself, 'What shall I receive from this man? He stands in need of me. If he had any power he had not hungered, he had broken the drought, he had not been subject to like sufferings. Perchance he too offends God.' None of these things did she think of. Seest thou how great a good it is to do well with simplicity, and not to be over curious about the person benefited? If she had chosen to be curious, she would have doubted; she would not have believed. So too Abraham, if he had chosen to be curious, would not have received angels. For it cannot, indeed it cannot be, that one, who is exceeding nice in these matters, should ever meet with a saint. No: such an one usually lights on impostors; and how that is, I will tell you. The pious man is not desirous to appear pious, and does not clothe himself in show, though he be likely to be rejected. But the impostor, as he makes a business of it, puts on a deal of piety, that is hard to see through, so that while he who does good even to those who seem not pious will fall in with those who are so, he who seeks out those who are thought to be pious, will often fall in with those who are not so. Wherefore, I beseech you, let us do all things in simplicity.

Luke 11, 41.

1 Kings 17, 14. Matt. 19, 21, 29.

1 Kings 17, 12.

[t] There is a MS. discourse of St. Macarius on the danger of monastic life in a town, from the multitude of presents.

[u] al. in a much greater.

For let us even suppose that he is an impostor that comes; you are not bidden to be curious about this. For, *Give*, saith He, *to every one that asketh thee;* and, *Forbear not to redeem him that is to be slain.* Yet most of those that are slain suffer this for some evil they are convicted of; still he saith, *Spare not.* For thus shall we be like God, thus shall we be admired, and shall obtain those immortal blessings, which may we all arrive at, through the grace and lovingkindness, &c.

Hom. I. — Luke 6, 30. Prov. 24, 11.

HOMILY II.

PHIL. i. 8—11.

For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

HE calls not God to witness as though he should be doubted, but does this from his great affection, and his exceeding persuasion and confidence; for after saying that they communicated with him, he adds this also, *in the bowels of Christ*, lest they should think that his longing for them was for this cause, and not simply for their own sake. And what mean these words? They stand for "according to Christ." Because ye are believers, because ye love Him, because of his love toward[1] Christ. He does not say "love," but uses a still warmer expression, *the bowels of Christ*, as though he had said[2], "of him who has become as a father to you through the relationship which is in Christ." For this imparts to us bowels of affection warm and glowing. For He gives such bowels to His true servants. "In these bowels," saith He, "I love you," as though one should say, "with no natural bowels, but with more ardent ones, namely, those of Christ." *How greatly I long after you all.* I long after all, since ye are all of this nature; it is impossible then to say, how I long after you, for I am unable in words to represent to you my longing, wherefore I leave it to God, Whose range is in the heart, to know this. Now had he been flattering them, he would not have called God to witness, for this cannot be done without peril.

[1] or according to
[2] So Ben. and B.

Ver. 9. *And this*, saith he, *I pray, that your love may*

abound more and more. He says so well, for this is a good of which there is no satiety[1]; see how when loved he would be loved still more of them, for he who thus loves the object of his love, will stay at no point of love, for it is impossible there should be a measure of so noble a thing; whence Paul desires that the debt of love should always be owing, in that he says, *Owe no man any thing, but to love one another.* The measure of love is, to stop no where; *that your love*, says he, *may abound yet more and more.* Consider the earnestness of his language, *that it may abound yet more and more*, he says, *in knowledge and in all judgment.* He does not extol friendship merely, nor love merely, but such as comes of knowledge; that is, Ye should not apply the same love to all: for this comes not of love, but from want of feeling. What means he by *in knowledge?* He means, with judgment, with reason, with discrimination. There are who love without reason, simply and any how, whence it comes that such friendships are weak. He says, *in knowledge and all judgment, that ye may approve things that are excellent*[2], that is, those things which are profitable[3]. This I say not for my own sake, but for yours, for there is danger lest any one be spoiled by the love of heretics; all this he hints at in these words, and see how he brings it in. Not for my own sake do I speak thus, but that ye may be sincere, that is, that ye receive no spurious doctrine under the pretence of love. How then says he in another place, *As much as lieth in you, live peaceably with all men? Live peaceably*, he says, not[a] Love so as to be harmed by that friendship. He says, *if thy right eye offend thee, pluck it out, and cast it from thee;* but *that ye may be sincere*, that is, before God, *and without offence*, that is, before men, for many men's friendships are often a hurt to them. For even though it hurts thee not, still another may stumble thereat. *Unto the day of Christ;* i. e. that ye may then be found pure, having given cause of offence to none.

Hom. II.

[1] ἀκόρεστον

Rom. 13, 8.

[2] διαφέροντα.

[3] συμφέροντα.

Rom. 12, 18.

Matt. 5, 29.

Ver. 11. *Being filled with the fruits of righteousness which are by Jesus Christ unto the praise and glory of God;* i. e. holding, together with true doctrine, an upright life.

[a] B. 'not meaning,' and so probably the Ms. from which the Ben. reading comes. The double negative is scarcely admissible.

PHIL. 1,12.13. For it must not be merely upright, but *filled with the fruits of righteousness.* For there is indeed a righteousness not according to Christ, as, for example, a simply moral[1] life. But he adds, *Which are by Jesus Christ to the glory and praise of God.* Seest thou[b] that I speak not of mine own glory, but the righteousness of God; (and ofttimes he calls mercy itself too righteousness;) let not your love, he says, indirectly injure you, by hindering your perception of things profitable, and take heed lest you fall through your love to any one. For I would indeed that your love should be increased, but not so that ye should be injured by it. And I would not that it should be simply of prejudice, but upon proof whether I speak well or no. He says not, that ye may take up my opinion, but that ye may *prove* it. He does not say outright, join not yourself to this or that man, but, I would that your love should have respect to what is profitable, not that ye should be void of understanding. For it is a foolish thing if ye work not righteousness for Christ's sake and through Him. Mark the words, *through Him.* Does he then use God as a mere assistant? Away with the thought. Not that I may receive praise, says he, but that God may be glorified have I thus spoken.

[1] ἰνάρετος.

Ver. 12, 13. *I would ye should understand, brethren, that the things which have happened unto me, have fallen out rather unto the furtherance of the Gospel, so that my bonds in Christ are made manifest in all the prætorium, and in all other places.*

(2) It was likely they would grieve when they heard he was in bonds, and imagine that the preaching was at a stand[2]. What does he then? He straightway destroys the suspicion, and says, *the things which have happened unto me have turned out rather unto the furtherance of the Gospel.* And it shews his affection, that he declares the things which had happened to him, because they were anxious. What say you? you are in bonds! you are hindered! how then does the Gospel advance? He answers, *so that my bonds in Christ are made manifest in all the prætorium.* This thing not only did not silence the rest, nor affright them, but contrari-

[2] al. was cut off.

[b] This is still in the person of St. Paul. Of this use of the word Righteousness, see on Rom. 3, 22. Tr. p. 94.

wise rather encouraged them. If then they, who were near the dangers, were not only nothing hurt, but received greater confidence, much more should you be of good cheer. Had he when in bonds taken it hardly, and held his peace, it were probable that they would be affected in like sort. But as he spoke more boldly when in bonds, he gave them more confidence than if he had not been bound. And how did his bonds *turn to the furtherance of the Gospel?* So God in His dispensation ordered, he means, that my bonds were not hid, my bonds[1] which were *in* Christ, which were *for* Christ. Hom. II.

[1] So Sav.

In the whole prætorium. For up to that time they so called the palace[d], nor in the prætorium only, but in the whole city.

Ver. 14. *And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.*

This shews that they were of good courage even before, and spoke with boldness, but much more now. If others then, says he, are of good courage through my bonds, much more am I. If I am the cause of confidence to others, much more to myself. *And many*[e] *brethren in the Lord.* As it was a great thing to say, My bonds give confidence to them, he therefore adds beforehand, *in the Lord.* Do you see how, when he was constrained to speak great things, he departs not from moderation? *are much more bold,* he says, *to speak the word without fear;* the words "much more" shew that they had already begun.

Ver. 15. *Some indeed preach Christ even of envy and strife, and some also of good will.*

And what this means is worth enquiry. Since Paul was under restraint, many of the unbelievers, willing to stir up more vehemently the persecution from the Emperor, themselves also preached Christ, in order that the Emperor's wrath might be increased at the spread of the Gospel, and all his anger might fall on the head of Paul. From my bonds then two lines of action have sprung. One party took great courage thereat; the other, from hope to work my destruction, set themselves to preach Christ; *some of them through envy,*

[d] βασίλεια This is the eastern and despotic name, the other was a remnant of the Republic.

[e] Gr. *the more part of the.*

Phil. 1,16-18. that is, envying my reputation and constancy, and from desire of my destruction, and the spirit of strife, work with me; or that they themselves may be esteemed, and from the expectation that they will draw to themselves somewhat of my glory. *And some also of goodwill*, that is, without hypocrisy, with all earnestness.

Ver. 16. *The one preach Christ of contention, not purely.*

That is, not sincerely, nor from regard to the matter itself; but why? *supposing to add affliction to my bonds.* For as they think that I shall thus fall into greater peril, they add affliction to affliction. O cruelty! O devilish instigation! They saw him in bonds, and cast into prison, and still they envied him. They would increase his calamities, and render him subject to greater anger: well said he, *supposing*, for it did not so turn out. They thought indeed to grieve me by this; but I rejoice that the Gospel was furthered. So it is possible to do a good work, from a motive which is not good! But not only is there no reward in store for such an action, but punishment. For as they preached Christ from a desire to involve the preacher of Christ in greater perils, not only shall they receive no reward, but shall be subject to vengeance and punishment.

Ver. 17. *But the other of love, knowing that I am set for the defence of the Gospel.*

What means, *that I am set for the defence of the Gospel*[1]? It is, They are diminishing the weight of the account which I must give to God, and assisting me in my defence.

What he means is this: I have been appointed to preach, I must give account, and answer for the work to which I have been appointed; they help with me, that my answer may be easy; for if there be found many who have been instructed and have believed, my answer will be easy.

Ver. 18. *What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached.*

See the wisdom of the Man. He did not vehemently accuse them, but mentioned the result; what difference does it make to us, whether it be done in this or that way? notwithstanding, every way, *whether in pretence or in truth*,

[1] He takes *the Gospel* here in the sense of St. Paul's preaching of the Gospel. Theodoret takes it of his being a champion of the Gospel among men.

Christ is preached. He did not lay down the law and say, "Let Him be preached," but first he was reporting the event; secondly, had he even spoken as laying down the law, not even thus did he give entrance to heresy. Hom. II.

Let us examine, if you please, the matter, and we shall discover that, even if he gave permission to preach as they preached, no entrance was given to heresy. How so? In that they preached healthfully, though the aim and purpose on which they acted was corrupted, still the preaching was not changed, and they were forced so to preach. And why? Because, had they preached otherwise than as Paul preached, had they taught otherwise than as he taught, they would not have increased the anger of the Emperor. But now by furthering his preaching, by teaching in the same way, and making disciples as he did, they had power to exasperate the Emperor, when he saw the multitude of the disciples numerous. But then some wicked and senseless man, taking hold of this text, says, Verily they would have done the contrary, they who have driven off those who had already believed, instead of making believers to abound, had they wished to annoy him. What shall we answer? That they looked to this thing only, how they might involve him in present danger, and leave him no escape; and thus they thought to grieve him, and to quench the Gospel, rather than in the other way. (3)

By that other course they would have extinguished the wrath of the Emperor, they would have let him go at large and preach again, but by this course they thought that because of him all were ruined, could they but destroy him. The many however could not understand this, but certain bitter and deeply wicked men alone.

Then, *in this*, says he, *I do rejoice, yea, and will rejoice.* What means, *yea, I will rejoice?* Even if this be done still more, he means. For they work with me even against their will; and will receive punishment for their toil, whilst I, who have nought contributed thereto, shall receive reward. Is there any thing beyond this villainy of the Devil, to devise the undertaking of a preaching that entails punishment on those who adopt it? Seest thou with how many evils he pierces through his own! He contrives punishment and vengeance for them from the preaching, and from these labours.

Phil. 1, 19. For who else is there such an hater and an enemy of their salvation as to arrange all this? Seest thou how he who wages war against the truth has no power, but rather wounds himself, as one who kicks against the pricks?

Ver. 19. *For I know*, says he, *that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.*

Nothing is more villainous than the Devil. So does he every where involve his own in useless toils, and rends them. Not only does he not suffer them to obtain the prizes, but he knows well how to subject them to punishment.

For not only does he command them the preaching of the Gospel, but likewise fasting and virginity, in such sort as will not only deprive them of their reward, but will bring down heavy evil on those who pursue that course. Concerning whom he says elsewhere, *Having their consciences seared with a hot iron.* 1 Tim. 4, 2.

Wherefore, I beseech you, let us give thanks to God for all things, since He hath both lightened our toil, and increased our reward. For such as among them live in virginity enjoy not the rewards, which they do who among us live chastely in wedlock; but they who live as virgins among the heretics are subject to the condemnation of the fornicators. All this springs from[g] their not acting with a right aim, but as accusing God's creatures[h], and His unspeakable Wisdom.

Moral. Let us not then be sluggish. God hath placed before us contests within measure, having no toil. Yet let us not despise them for this. For if the heretics put themselves to the stretch in useless labours, what excuse have we, if we will not endure those which are less, and which have a greater reward? For which of Christ's ordinances is burdensome? which is grievous? Art thou unable to live a virgin life? Thou art permitted to marry. Art thou unable to strip thyself of all thou hast? Thou art permitted to supply the needs of others from what thou hast. Let *your abundance*, he says, *be a supply for their want.* 2 Cor. 8, 14. These things indeed appear burdensome; I mean, to despise money, and to overcome the desires of the body. But His other commands require no cost, no violence? For tell me, what violence is there in speaking no

[g] So Sav. Ben. 'and why? From &c.'

[h] See on 1 Tim. 4. Hom. xii. and article Manichees in indices.

ill, in simply abstaining from slander[i]? What violence is there in envying not another man's goods? What violence in not being led away by vain-glory? To be tortured, and endure it, is the part of strength. The exercise of philosophy is the part of strength. To bear poverty through life is the part of strength. It is the part of strength to wrestle with hunger and thirst. Where none of these things are, but where you may enjoy your own, as becomes a Christian, without envying others, what violence[1] is there? Hom. II.

[1] There may be an allusion to Mat. 11, 12.

From this source springs envy, nay, rather all evils spring from no other source than this, that we cleave to things present. For did you hold money and the glory of this world to be nought, you would not cast an evil eye on its possessors. But since you gape at these things, and idolize them, and are fluttered by them, for this reason envy troubles you, and vain-glory; it all springs from idolizing the things of the present life. Art thou envious because another man is rich? Nay, such an one is an object for pity and for tears. But you laugh, and answer straight, I am the object for tears, not he! Thou art an object for tears, not because thou art poor, but because thou thinkest thyself wretched. For we weep for those, who have nothing the matter, and are discontented, not because they have any thing the matter, but because, without having, they think they have. For tell me, if any one, cured of a fever, still is restless and rolls about, lying in health on his bed, is he not more to be wept for than those in fever, not that he has a fever, for he has none, but because having no sickness he still thinks he has? And thou art an object for tears just because thou thinkest thyself so, not for thy poverty. For thy poverty thou art to be thought happy. (4)

Why envyest thou the rich man? Is it because he has subjected himself to many cares? to a harder slavery? because he is bound by his own money, like a dog with ten thousand chains? Evening overtakes him, night overtakes him, but the season of rest is to him a time of trouble, of anguish, of pain, of care. There is a noise: he straightway jumps up. Has his neighbour been plundered? He who has lost nothing cares more for it than the loser. For that man has lost once, but having endured the pain he lays aside his care; but the

[i] Or 'in keeping from needless evil-speaking.'

Phil. 1, 19. other has it always with him. Night comes on, the haven of our ills, the solace of our woes, the medicine of our wounds. For they who are weighed down by excess of grief, often give no ear to their friends, to their relations, to their intimates, ofttimes not even to a father when he would give comfort, but take their very words amiss, (for worse than burning does the bitter of grief afflict our souls,) but when sleep bids them rest, none has the power to look him in the face. And as the body, when parched and worn down by struggling against the violence of the sunbeams, when it comes to a caravanserai with many fountains, and the soothing of a gentle breeze, so does night hand over our soul to sleep. Yea rather I should say, not night, nor sleep does this, but God, who knoweth our toil-worn race, has wrought this, while we have no compassion on ourselves, but, as though at enmity with ourselves, have devised a tyranny more powerful than natural want of rest—the sleeplessness which comes of wealth. For it is said, *The care of riches driveth away sleep.* See how great is the care of God. But He hath not committed rest to our will, nor our need of sleep to choice, but hath bound it up in the necessities of nature, that good may be done to us even against our wills. For to sleep is of nature. But we, as mighty haters of ourselves, like enemies and persecutors of others, have devised a tyranny greater than this necessity of nature, that, namely, which comes of money. Has day dawned? Then such an one is in dread of the informers. Hath night overtaken him? He trembles at robbers. Is death at hand? The thought, that he must leave his goods to others, preys upon him worse than death. Hath he a son? His desires are increased; and then he fancies himself poor. Has he none? His pains are greater. Deemest thou him blessed, who is unable to receive pleasure from any quarter? Can you envy him thus tempest-tossed, while you yourself are placed in the quiet haven of poverty? Of a truth this is the imperfection of human nature; that it bears not its good nobly, but casts insults on its very prosperity.

Eccles. 31, 1.

And all this on earth; but when we depart Thither, listen what the rich man, who was lord, as you say, of innumerable goods, (since for my part I call not these

things good, but indifferent,) listen to what this lord of innumerable goods then said, and of what[1] he then stood in need: *Father Abraham*, he exclaims, *send Lazarus, that with the tip of his finger he may drop water on my tongue, for I am scorched in this flame.* For although that rich man had endured none of the things I have mentioned, though he had passed his whole life without dread and care—why say I his whole life? rather that one moment, (for it is a moment, our whole life[1] is but one moment compared with that eternity which has no end,)—though all things had turned out according to his desire; must he not be pitied for these words, yea rather for these realities? Was not your table once deluged with wine? Now you are not master even of a drop of water, and that too, in your greatest need. Did not you neglect that poor man full of sores? But now you ask a sight of him, and no one gives leave. He lay at your gate. But now in Abraham's bosom. You then lay under your lofty ceiling. But now in the fire of hell.

Hom. II.

[1] or, 'of whom'

[1] Edd. αἰῶν, B. βίος.

These things let the rich men hear. Yea rather not the rich, but the pitiless. For not in that he was rich was he punished, but because he shewed no pity; for it is possible that a man who is at the same time rich and pitiful, should meet with every good. And for this cause the rich man's eyes were fixed on no one else, but on him alone, who then begged his alms; that he might learn from memory of his former actions, that his punishment was just. Were there not ten thousand poor men who were righteous? But he, who then lay at his gate, alone is seen by him, to instruct him and us, how great a good it is to put no trust in riches. His poverty hindered not the one in obtaining the kingdom. His riches helped not the other to avoid hell. Where is the point at which a man is poor? where is the point at which he is reduced to beggary[1]? He is not, he is not poor, who has nought, but he who desires many things! He is not rich who has large possessions, but he who stands in need of nothing. For what profit is there to possess the whole world, and yet live in more despair than he who has nothing. Their dispositions make men rich and poor, not the abundance or the want of money. Would you, who are a poor man, become rich? (5)

[1] Or, 'Till when *lasts* poverty? Till when beggary?'

Phil. 1, 19. You may have your will, and no one can hinder you. Despise the world's wealth, think it nought, as it is nought. Cast out the desire of wealth, and you are straightway rich. He is rich who desires not to become rich; he who is unwilling to be poor, is the poor man. As he too is the diseased man[k], who in health bemoans his case, and not the man who bears his disease more lightly than perfect health. So also he is poor, even here[l], who cannot endure poverty, but in the midst of wealth thinks himself poorer than the poor; not he who bears his poverty more lightly than they their riches. He is truly the richer man.

[l] or 'in this case too.'

For tell me, wherefore fearest thou poverty? wherefore tremblest thou? is it not by reason of hunger? is it not for thirst? is it not for cold? Is it not indeed for these things? There is not, there is not any one who is ever destitute in these things! *For look at the generations of old, and see, did ever any trust in the Lord, and was forsaken? or did any man trust in Him, and was confounded?*

Ecclus. 2, 11.

And again, *Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them.* No one can readily point us out any one who has perished by hunger and cold. Wherefore then dost thou tremble at poverty? Thou canst not say. For if thou hast necessaries enough, wherefore dost thou tremble at it? Because thou hast not a multitude of servants? This truly is to be quit of masters; this is continual happiness, this is freedom from care. Is it because your vessels, your couches, your furniture are not formed of silver? And what greater enjoyment than thine has he who possesses these things? None at all. The use is the same, whether they are of this or that material. Is it because thou art not an object of fear to the many? May you never become so! For what pleasure is it that any should stand in dread and fear of thee? Is it because thou art afraid of others? But thou canst not be alarmed. For *wouldest thou not be afraid of the power? do that which is good, and thou shalt have praise of the same.* Does any say, It is because we are subject to contempt, and apt to suffer ill? It is not poverty but wickedness which causes this; for many poor men have quietly passed through life, whilst rulers,

Matt. 6, 26.

Rom. 13, 3.

[k] νοσῶν. Perhaps alluding to the sense 'insane.'

and the rich, and powerful, have ended their days more wretchedly than evil doers, than bandits, than grave-robbers. For what poverty brings in thy case, that doth wealth in theirs. For that which they who would ill-treat thee do through thy contemptible estate, they do to him from envy and the evil eye they cast upon him, and the latter still more than the former. This is the stronger craving to ill-treat another. He who envies does every thing with all his might and main, while the despiser ofttimes has even pity on the despised; and his very poverty, and utter want of power, has often been the cause of his deliverance. Hom. II.

And sometimes by saying to him[1], "A great deed it will be if you make away with such an one! If you slay one poor man, what vast advantage will you reap!" we may thus soften down his anger. But envy sets itself against the rich, and ceases not until it has wrought its will, and has poured forth its venom. See you, neither poverty nor wealth is good in itself, but our own disposition. This then let us bring to a good tone, this let us discipline in true wisdom. If this be well affected, riches cannot cast us out of the kingdom, poverty cannot make us come short. But we shall meekly bear our poverty, and receive no loss in the enjoyment of future goods, nor even here on earth. But we shall both enjoy what is good on earth, and obtain the good things in heaven, which God grant that we may all obtain, through the grace and lovingkindness, &c.

[1] The reading is doubtful, but the sense clear.

HOMILY III.

PHIL. i. 18—20.

And I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

(1) NONE of the grievous things which are in this present life can fix their fangs upon that lofty soul, which is truly philosophic, neither enmity, nor accusations, nor slanders, nor dangers, nor plots. It flies for refuge as it were to a mighty fortress, securely defended there against all that attack it from this lower earth. Such was the soul of Paul; it had taken possession of a place higher than any fortress, the seat of spiritual wisdom, that is, true philosophy. For that of those without[1] is mere words, and childish toys. But it is not of these we now speak, but at present concerning the things of Paul. That blessed one had both the emperor for his enemy, and in addition, many other foes many ways afflicting him, even with bitter slander. And what says he? Not only do I not grieve nor sink beneath these things, but *I even rejoice, yea, and will rejoice*, not for a season, but always, will I rejoice for these things. *For I know that this shall turn out to the salvation* that awaits me. For how can it but so turn out, when even their enmity and jealousy towards me further the Gospel? *Through your prayer*, he

[1] i. e. the heathen.

adds, *and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope.* Behold the humble-mindedness of this blessed One; he was stirring in the contest, he had done ten thousand exploits, he was now close to his crown, he was Paul, and what can one add to this? still he writes to the Philippians, I may be saved *through your prayer*, I who have gained salvation through countless achievements. *And the supply*, saith he, *of the Spirit of Jesus Christ.* What means he by this *supply?* it is as though he said, if I am thought worthy of grace through your prayers. For the meaning of *supply* is this, may the Spirit be supplied to me, be given to me more abundantly, unto salvation, that is, to deliverance, that I may escape the present as I did the former danger. Of this same matter he says, *At my first answer no man stood with me, but all men forsook me; I pray God it may not be laid to their charge: notwithstanding the Lord stood with me, and strengthened me.* Now therefore he predicts the same results, saying, *through your prayers and the supply of the Spirit of Jesus Christ, according to my earnest expectation, and my hope*, for thus have I hope, says he. For that he may persuade us not to leave the whole matter to the prayers made for us[a], and contribute nothing ourselves, behold how he lays down his own part, which is Hope, the source of all good, as the Prophet says. *Let thy mercy, O Lord, be upon us, as we have hoped in Thee.* And as it is written in another place, *Look to the generations of old and see, did any one hope in the Lord, and was confounded.* And again, this same blessed one says, *Hope maketh not ashamed.*

Hom. III.

2 Tim. 4, 16.

Ps. 33, 22.

Ecclus. 2, 10.

Rom. 5, 5.

According to my earnest expectation and my hope, that in nothing I shall be ashamed. Do you see how great a thing it is to hope in God? Whatever happens, he says, I shall not be ashamed, i. e. they will not obtain the mastery over me, *but in all boldness, as always, so now also, Christ shall be magnified in my body.* They forsooth expected to catch Paul in this snare, and to quench the preaching of the Gospel, as though their craftiness were of any power. This then, he says, shall not be so, I shall not now die, but *as*

[a] So B. Sav. 'to their prayers.' This may possibly refer especially to departed Saints. See Hom. vi. on Stat. fin.

Phil. 1, 19. *always, so now, Christ shall be magnified in my body.* How so? Ofttimes have I fallen into dangers, when all men gave us up, and what is more, when I myself did. For *we had the sentence of death in ourselves*, but from all the Lord delivered me, so now too He shall be magnified in my body. And lest any one should suppose and say, If you die will He not then be magnified? Yes, he answers, I know He will, for this cause I said, not my life alone shall magnify Him, but my death too. At present he means *by life*, They will not destroy me, but even did they so, Christ will even thus be magnified. How so? Through life, because He delivered me, but through my death, because even death itself could not persuade me to deny Him, since He gave me such readiness, and made me stronger than death. On the one hand because He freed me from peril; on the other, because He suffered me not to fear the tyranny of death: thus shall He be magnified through life and death. And this he says, not as though he were about to die, but lest on his death they should be affected as men are apt to be.

2 Cor. 1, 9.

But that you may know these his words did not point to immediate death, the thought that pained them most, see how (2) he relieves it by almost saying, These things I say, not as one about to die; wherefore he soon after adds, *And having this confidence I know that I shall continue with you all.* The words, *in nothing I shall be ashamed*, mean, that death brings no shame to me, but rather great gain. How so? Because I am not immortal, but I shall shine more brightly than if I were so, for it is not the same thing for one immortal, and for him who must die, to despise death; so that not even instant death is shame to me, yet shall I not die; in nothing shall I be ashamed, neither in life nor death. I will bear either nobly, whether life or death. Well says he! This is the part of a Christian soul! but he adds, *in all boldness.* Seest thou how entirely I am freed from shame? For if the fear of death had cut short[1] his boldness, death would have been worthy of shame, but if death at its approach casts no terror on me, no shame is here; but whether I live, through life I will not be ashamed, for I still preach the Gospel[2], or whether I die, through death I will not be ashamed, for fear hath not disgraced me, since I still exhibit the same boldness. Do not, when I mention

[1] περικόψας, lopped.

[2] τὸ κήρυγμα.

my bonds, think shame of the matter, so manifold good hath it caused to me, that[b] it hath given confidence to others. For that we should be bound for Christ, is no shame, but for fear of bonds to betray aught that is Christ's, this is shame. When there is no such thing, bonds are even a cause of boldness. But since I have ofttimes escaped dangers, and have this to boast of to the unbelievers, do not straightway think I am put to shame, if now it should turn out otherwise. The one event no less than the other gives you boldness. Note how he brings this forward in his own person, which he does in many other places, as in the Epistle to the Romans; *For I am not ashamed of the Gospel.* And again in that to the Corinthians; *And these things I have in a figure transferred to myself and Apollos.—Whether by life or by death:* this he says not in ignorance, (for he knew that he was not then to die, but some time after.) Yet even now does he prepare their soul.

Hom. III.

Rom. 1, 16.

1 Cor. 4, 6.

Ver. 21. *For to me,* he says, *to live is Christ, and to die is gain.*

In dying, he means, I shall not have perished, for I have my life in myself: then would they truly slay me, had they power through this fear to cast faith out of my soul. But as long as Christ is with me, even though death overtake me, still I live, and in this present life, not this, but Christ is my life. Since, then, not even in the present life is it so[1], *but the life which I now live in the flesh I live by faith;* so I say in that state also, *I live, yet not I, but Christ liveth in me.* Such ought a Christian to be! I live not, he says, the common life. How livest thou then, O blessed Paul? Dost thou not see the sun, dost thou not breathe the common air? art thou not nourished with the same food as others? dost thou not tread the earth as we? needest thou not sleep, nor clothing, nor shoes? what meanest thou by, *I live not?* how dost thou not live? Why boastest thou thyself? No boasting is here. For if indeed the fact did not witness to him, a man might with some show call it boasting; but if facts do witness, how is boasting here? Let us then learn how he lives not, for he himself says in another place, *I am crucified to the world, and the world to me.* Hear then how

[1] i. e. 'is this present life my true life.'

Gal. 2, 20.

Gal. 6, 14.

[b] Of this use of ὅτι see Hom. xviii. on Stat. Tr. p. 304. note n.

Phil. 1, 21. he says, *I no longer live.* And here again, *to me to live is Christ.* The word *life* is much significant, beloved, i. e. it sheweth many things, as also the word *death.* There is this life of the body, and there is the life of sin, as he himself elsewhere says, *But if we are dead to sin, how shall we any longer live therein.* It is then possible to live the life of sin. Attend diligently, I entreat you, lest my labour be vain. There is a life eternal, immortal, heavenly, after this. *For our conversation is in heaven.* There is the life of the body whereof he speaks, *through him we live and move and have our being.* He does not then deny that he lives the natural life, but that of sin, which all men live; and rightly so, for how does he live this life, who desires not the present life? He who is hastening to another, how does he live this life? He who despises death, how does he live this life? He who desires nought of the things here, how does he live it? For as one made of adamant, though he were struck a thousand blows, would never attend to it, no more would Paul. And *I live,* says he, *but no longer I,* that is, the old man; as again elsewhere, *Wretched man that I am, who shall deliver me from the body of this death!* How too does he live who does nought for the sake of food, nought for the sake of clothing, nought for any of these present things? Such an one does not even live the natural life: he who takes thought for none of the things which sustain life, lives not. We live this life, whose every action regards it. But he lived not; for he busied himself about nought of the things here. How then lived he? Just as we are accustomed to say, in common matters, such an one is not with me, when he does nothing with reference to me. Again, in like sort such a man lives not for me. Elsewhere he shews that he rejects not the natural life; *The life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me;* i. e. A certain new life I live, an altered one. And truly all these things he said to comfort the Philippians. Think not, says he, that I shall be deprived of this life, for neither whilst alive did I live this life, but that which Christ willed. For tell me? He who despises money, luxury, hunger, thirst, dangers, health, safety, does he live this life? He who has nothing here, and is ofttimes willing to cast it

Phil. 3, 20.

Acts 17, 28.

Rom. 7, 25.

Gal. 2, 20.

away, if need be, and clings not to it, does he live this life? By no means. This I must make clear to you by a kind of example. Let us imagine some one in great wealth, with many servants, and much gold, and who makes no use of all these things, is such an one rich for all his wealth? By no means. Let him see his children dissipating his property by disorderly living, and yet take no care for it; still further if you will, when beaten let him not be pained; shall we call him a man of wealth? By no means; although his wealth is his own. Thus too Paul says, *To me to live is Christ;* if you will enquire of my life, it is He, and my death, it is gain. Wherefore? Because I shall more clearly be present with Him; so that my death is rather a coming to life; they who kill me will work on me no dreadful thing, they will only send me onwards to my proper life, and free me from that which is not mine. What then, while thou wert here, wert thou not Christ's? Yes, and in a high degree. Hom. III.

Ver. 22. *But if I live in the flesh, this is the fruit of my labour, but what I shall choose I wot not.*

Lest any should say, If what you say is life, wherefore hath Christ left you here? *It is*, he says, *the fruit of my labour*[c]; so that it is open to us to use to good purpose the present life, if we live it not as the many do. This he says, lest you should think that reproach is cast upon life, lest you should say, If we gain no advantage here, wherefore do we not make away with ourselves, nor slay ourselves? By no means, he answers. It is open to us to profit even here, if we live not this, but another life. But perchance one will say, does this bear thee fruit? Yes! he answers. Where are now the heretics? Behold now; the life in the flesh, this he calls *the fruit of his work.* Of his *work* too: how is it the fruit of his work? *That which I now live in the flesh, I live in faith*, therefore it is *the fruit of my work.*

And what I shall choose I know not. Marvellous! How great was his philosophy! How hath he both cast out the desire of the present life, and yet thrown no reproach upon it! For in that he saith, *to die is gain*, by this he hath cast out the

[c] The verse may be translated, *But whether to live in the flesh is fruit of my labour*, (is worth my while,) *and* &c. and so perhaps he takes it, for the *supposition* is enough for his point.

PHIL. 1,23.24. desire, but in that he saith, *to live in the flesh is the fruit of my labour*, here he shews that the present life is needful. And how? If we use it as need is, if we bear fruit, since if it bear no fruit, it is no longer life. For we despise those trees which bear no fruit, as though they were dry, and give them up to the fire. Life itself belongs to that middle class of indifferent things, whilst to live well or ill is in ourselves. Let us then not[1] hate life, for we may live well too. So even if we use it ill, we may not even then cast the blame on it. And wherefore? Because not itself, but the free choice of those who use it ill is to blame. For God hath made thee live, that thou mayest live to Him. But thou, by living through corruption unto sin, makest thyself accountable for all blame. Tell me, O Paul, what sayest thou? Thou knowest not what to choose? Here hath he revealed a great mystery, in that his departure was in his own power; for where choice is, there have we power. *What I shall choose*, says he, *I wot not.* Is it then in thine own power? Yes, he answers, if I would ask this grace of God.

Sav. 'we do not then.'

Ver. 23. *For I am in a strait betwixt two, having a desire.*

See the affection of this blessed one; in this way too he comforts them, when they see that he is master of his own choice, and that this was done not by man's sin, but by the dispensation of God. Why mourn ye then, says he, at my death? It had been far better to have departed long since. *For to depart*, he says, *and to be with Christ, is far better.*

Ver. 24. *Nevertheless, to abide in the flesh is more needful for you.*

These words were to prepare them for his death when it came, that they might bear it nobly: this was to teach true wisdom. *It is good for me to depart and be with Christ*, for even death is a thing indifferent; since death itself is no ill, but to be punished after death is an ill. Nor is death a good, but it is good after our departure *to be with Christ.* What follows death is either good or ill.

MORAL. Let us then not simply grieve for the dead, nor joy for the living simply. But how? Let us grieve for sinners, not only for the dead, but also for the living. Let us joy for the just, not only the living, but also the dead. For those though living are dead, while these although dead, yet live: those even while here are to be pitied of all, because they are

at enmity with God; the other even where they have departed Thither, are blessed, because they are gone to Christ. Sinners, wherever they are, are far from the King. They therefore are subjects for tears; while the just, be they here, or be they there, are with the King; they indeed in a higher and nearer degree, not through an entrance[d], or by faith, but, as the Apostle says, *face to face.* Hom. III. 1 Cor. 13, 12.

Let us then not make wailings for the dead simply, but for those who have died in sins. They deserve wailing; they deserve beating of the breast and tears. For tell me what hope is there, when our sins accompany us Thither, where there is no putting off sins? As long as they were here, perchance there was great expectation that they would change, that they would become better; but when they are gone to Hades, where nought can be gained from repentance, (for it is written, *In the grave who shall confess to Thee?*) are they not worthy of our lamentation? Let us wail for those who have departed hence in such sort; let us wail, I hinder you not; yet in no unseemly way, not in tearing our hair, or baring our arms, or lacerating our face, or wearing black apparel, but only in soul, shedding in quiet the bitter tear. For we may weep bitterly without all that display. And not as in sport only. For the laments which many make differ not from sport. Those public mourners do it not from feeling, but from display, from emulation and vainglory. Many women do this as of their craft. Weep bitterly, moan at home, when no one sees you, this is the part of true feeling, by this you profit yourself too. For he who laments another in such sort, will be much the more earnest never to fall into the same sins. Sin henceforth will be an object of dread to thee. Weep for the unbelievers, weep for those, who differ in no wise from them, those who have departed hence unbaptized, without the Seal! they indeed deserve our wailing, they deserve our groans; they are outside the Palace, with the culprits[1], with the condemned: for *Verily I say unto you*[2], *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of Heaven.* Mourn for those who died in wealth, and did not from their wealth think of any solace for Ps. 6, 5.

[1] καταδικῶν.
[2] Plural, as adopting the words.

[d] διὰ εἴσοδου Ben. διὰ εἴδους, 'through a figure,' but it should probably be δι' ἰσόπτρου, *through a glass*, as in the text.

Phil. 1, 24. their soul, who had power to wash away their sins, and would not. Let us weep for these in private, and together in public, but with propriety, with gravity, not so as to make exhibitions of ourselves; let us weep for these, not one day, or two, but all our life. Such tears spring not from senseless passion, but from true affection. The other sort are of senseless passion. For this cause they are quickly quenched, whereas if they spring from the fear of God, they always abide with us. Let us lament for them, let us assist them according to our power, let us think of some assistance for them, small though it be, yet still able to help them. How and in what way? By praying ourselves for them, by entreating others to make prayers for them, by continually giving to the poor on their behalf[1]. This deed hath some consolation; for hear the words of God Himself, when He says, *I will defend this city for Mine own sake, and for My servant David's sake.* If the remembrance only of a just man has so great power, how, when deeds are done for one, will it not have power? Not in vain did the Apostles order that remembrance should be made of the dead in the dreadful Mysteries. They know, that great gain resulteth to them, and great assistance; for when the whole people stands with uplifted hands, a priestly assembly, and that awful Sacrifice lies displayed[2], how shall we not prevail with[3] God by our entreaties for them? And this we do for those who have departed in the faith[e], whilst the catechumens are not thought worthy even of this consolation, but are deprived of all means of help save one. And what is this? We may give to the poor on their behalf. This deed in a certain way refreshes them. For God wills that we should be mutually assisted; else why hath He ordered us to pray for peace and the good estate of the world? why on behalf of all men? since in this

[1] ὑπὲρ αὐτῶν

2 Kings 20, 6.

[2] προκείται

[3] δυσωπήσομεν.

[e] See Hom. vi. on the Statues, Tr. p. 130, note c. also on 1 Cor. 15, 46. Hom. xli. [8.] Tr. p. 592. On Stat. xxi. 15. Tr. p. 359. St. Chrys. makes Flavian speak to Theodosius of the prayers for him after death, that might be won by an act of mercy. comp. S. Ambr. de ob. Theod. §. 37. Tert. de Corona, c. iii. speaks of oblations for the deceased as a general tradition in his time. St. Cyprian, Ep. 66. forbids Eucharistic prayer for one who makes a clergyman his executor. Euseb. Vit. Const. iv. 71. speaks of Constantine sharing in the prayers of the Faithful in connection with his burial near the relics of the Apostles. He does not directly mention this as depending on his *Baptism*, but the terms of the Eucharistic prayer seem to have marked this, and it is implied in the rule given by St. Cyprian, and the whole principle of that commemoration stated in the passage cited of St. Chrys. on 1 Cor. xv.

number are included robbers, violaters of tombs, thieves, men laden with untold crimes; and yet we pray on behalf of all; perchance they may have repentance. As then we pray for those living, who differ nought from the dead, so too we may pray for them. Job offered sacrifice for his children, and freed them from their sins. *It may be*, said he, *that they have cursed God in their hearts.* Thus does one provide for one's children! He said not, as many do now-a-days, I will leave them property; he said not, I will procure them honour; he said not, I will purchase an office; he said not, I will buy them land; but, *it may be that they have cursed God in their hearts.* For what profit is there in those things that remain here? None at all! I will make the King of all things favourable to them, and then they will no more want any thing. *The Lord*, saith one, *is my Shepherd, I shall not want.* This is great wealth, this is treasure. If we have the fear of God, we want nothing; if we have not this, though we have royalty itself, we are the poorest of all men. Nothing is like the man that feareth the Lord. For *the fear of the Lord*, it is said, *surpasseth all things.* This let us procure; let us do all things for its sake. If need be that we lay down our lives, if our body must be mangled, let us not spare them; let us do all, to obtain this fear. For thus shall we abound above all men; and shall obtain those good things to come in Christ Jesus our Lord, to Whom, &c.

Hom. III.

Job 1, 5. Gr. *thought some (evil.)*

Ps. 23, 4.

HOMILY IV.

PHIL. i. 22—26.

Yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

(1) NOTHING can be more blessed than the spirit[1] of Paul, since nothing is more noble; but now the contrary is what we must say of all. Nothing can be weaker than we, nothing more wretched. For this cause we all have a shudder at death, some by reason of our many sins, of whom I too am one, others from love of life, and cowardice[2], of whom may I never be one; for they who are subject to this fear are mere animals. This then, which we all dread, he prayed for, and hasted toward Him; saying, *To depart is far better, and what I shall choose I wot not.* What sayest thou? when thou art about to change from earth to heaven, and to be with Christ, dost thou not know what to choose? Nay, far is this from the spirit of Paul; for if such an offer were made to any one on sure grounds, would he not straightway seize it? Yes, surely; it is answered. But as we cannot say, *to depart and be with Christ,* neither, if we were able to attain to this, were it like us to remain here. Both are of Paul, and of his spirit. What sayest thou? art thou confidently persuaded, that thou art about to be with Christ? and dost thou hesitate, and say,

[1] Gr. soul

[2] παλαι. πωρίαν

what I shall choose I wot not? and not this only, but dost thou choose that which is here, I mean, *to abide in the flesh?* What can this be? didst thou not live an exceeding bitter life, in *watchings*, in shipwrecks, in *hunger and thirst*, and *nakedness*, in cares and anxiety? *with the weak* thou wert *weak*, and for those who *took offence* thou didst *burn*. *In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in fastings, by pureness. Five times* didst thou *receive forty stripes save one, thrice* wast thou *beaten with rods, once* wast thou *stoned, a night and a day* thou hast *been in the deep, in perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness, in perils among false brethren*. Didst thou not, when the whole nation of the Galatians returned to the observance of the law, didst thou not cry aloud, and say, *Whosoever of you are justified by the law, ye are fallen from grace?* How great was then thy grief, and still dost thou rather desire this perishing life? Had none of these things befallen thee, but had thy success, wherever success attended thee, been without fear, and full of delight, yet shouldest not thou hasten to some harbour, from fear of the uncertain future? For tell me, what trader, whose vessel is full of untold wealth, when he may run into port, and be at rest, would prefer to be still at sea? what wrestler, when he might be crowned, would prefer to contend? what boxer, when he might put on his crown, would choose to enter afresh into the contest, and offer his head to wounds? what general is there, who when he might be quit of war with good report, and trophies, and might with the king refresh himself in the palace, would choose still to toil, and to stand in battle array? How then dost thou, who livest a life so exceeding bitter, wish to remain still here? Didst thou not say, I am in dread, *lest when I have preached to others, I myself should be a cast-away?* If for no other cause, yet surely for this, thou oughtest to desire thy release. Were the present full of innumerable goods, yet for Christ thy Desire, thou oughtest to desire thy release from these things.

Hom. IV.

2 Cor. 11, 23. 29.

2 Cor. 6, 5. 6.

2 Cor. 11, 24. 26.

Gal. 5, 4.

1 Cor. 9, 27.

Oh that spirit of Paul! nothing was ever like it, nor ever will be! Thou fearest the future, thou art compassed by innumerable dreadful things, and wilt thou not be with Christ?

Phil. 1, 24. No, he answers, and this for Christ's sake, that I may render more loving unto Him those whom I have made His servants, that I may make the plot[1] which I have planted bear much fruit. Didst thou not hear me, when I declared that I sought not *that which profited myself* but my neighbour? Heardest thou not these words, *I could wish that myself were accursed from Christ*, that many might come unto Him? I, who chose that part, shall I not much rather choose this, shall I not with pleasure harm myself by this delay and postponement, that they may be saved?

[1] γεώργιον.

1 Cor. 3, 9. 1 Cor. 10, 33. Rom. 9, 3. where see St. Chrys.

Who shall speak Thy power, O Lord, because Thou suffeedst not Paul to be hidden, because Thou madest manifest to the world such a man? All the Angels of God praised Thee with one accord, when Thou madest the stars, and so too surely when Thou madest the sun, but not so much as when Thou didst manifest Paul to us, and to the whole world. By this, the earth was made more brilliant than the heaven, for he is brighter than the solar light, he hath shot forth more brilliant rays, he hath shed abroad more joyous beams. What fruit hath this man borne for us! not by making fat our corn, not by nurturing our pomegranates, but by producing and perfecting the fruit of holiness, and when falling to pieces, continually recovering it? And all this with reason: for the sun itself can nothing profit fruits that are once decayed, but Paul has called out of their sins those who had manifold decays. And it gives place to the night, but he had mastery over the Devil. Nothing ever subdued him, nothing mastered him. It indeed, when it mounts the heavens, darts down its rays, but he, as he rose from beneath, filled not the mid space of heaven and earth with light, but at once opened his mouth, and filled the Angels with exceeding joy. And how is this? If there is *joy in heaven over one sinner that repenteth*, while he at his first address caught[2] multitudes, does he not fill with joy the Powers above? What say I? It sufficeth that Paul should only be named[3], and at this the heavens leap for joy. For if when the Israelites *went out of Egypt*, the *hills leaped as rams*, how great, thinkest thou, was the joy, when men ascended from earth to heaven!"

Job 38, 7.

Luke. 15, 7.

[2] ἐθήρευσε.

(2.)

[3] or 'only speak.'

Ps. 114, 4.

Ver. 24. *For this cause to abide in the flesh is more needful for you.*

And what excuse is left to us? ofttimes it happens that a man who possesses a little and poor city, chooses not to depart to another place, preferring his own rest. Paul might depart to Christ, and would not depart to Christ, (Christ whom he so desired, as for his sake, to choose even hell,) but still remained in the contest on behalf of man. What excuse shall we have? May we then even make mention of Paul? Look to his deeds. He shewed that to depart was better, to persuade them not to grieve: he shewed them, that if he remained, he remained for their sake, that it came not to pass according to the wicked desires[a] of those who plotted against him. He subjoined the reason, that he might secure their belief. For if this is necessary, that is, I shall by all means remain, and I will not *remain* simply, but *with you.* For this is the meaning of the word, [1]*continue with*, i. e. I will see you. For what cause? *For your furtherance and joy of faith.* Here too he rouses them, to take heed unto themselves. If, says he, for your sakes I abide, see that ye shame not my abiding. *For your furtherance*, I have chosen to remain, when I was about to see Christ. I have chosen to remain, because my presence advances both your faith and your joy. What then? Did he remain for the sake of the Philippians only? He stayed not for their sake only; but this he says, that he may shew regard to[2] them. And how were they to advance in faith? That you may be more strengthened, like young fowl, who need their mother until their feathers are set. This is a proof of his great love. In like sort, we rouse some of you, when we say, for your sake have I remained, that I may make you good.

Hom. IV.

[1] συμπαραμενῶ

[2] θεραπεύσῃ.

Ver. 26. *That your rejoicing may be more abundant in Christ Jesus for me, by my coming to you again.*

You see that this explains the word *continue with you.* Behold his humility. Having said, *for your furtherance*, he shews that it was for his own profit too. This also he does, when he writes to the Romans, and says, *That is, that I may be comforted together with you.* Having previously said, *That I may impart unto you some spiritual gift.* And what means, *That your rejoicing*[3] *may be more abundant?*

Rom. 1, 11. 12.

[3] καύχημα.

[a] κονηρίας. The meaning is not clear. It might be 'that it comes not of the *weakness* of those.' But this is a less usual sense of the word. It seems rather to apply to either case.

Phil. 1, 26. This rejoicing was, their establishment in the faith. For an upright life is rejoicing in Christ. And sayest thou, *Your rejoicing for me, by my coming to you again?* Yes, he answers; *For what is our hope, or joy, or crown of rejoicing? Are not even ye? as we too are yours*, i.e. that I may be able to rejoice in you greatly. How sayest thou, *That your rejoicing*[b] *may be more abundant?* Because I may rejoice the more when you make progress[c].

1 Thess. 2, 19.

2 Cor. 1, 14.

But by coming to you again. What then! Did he come to them? Search ye whether he came.

Ver. 27. *Only let your conversation be as becometh the Gospel of Christ.*

Do you see, how all that he has said, tends to turn them to this one thing, advancement in virtue. *Only let your conversation be as becometh the Gospel of Christ.* What means this word *only*, but that this, and nought else, is the only thing we should seek? If we have this, nothing grievous can befal us. *That whether I come and see you, or else be absent, I may hear of your affairs.* This he says not as if he had changed his purpose, and no longer meant to visit them. But if so be, he says, even though absent, I may be able to rejoice. If, that is, I hear, *that ye stand fast in one*
(3) *spirit, with one mind.* This above all things unites believers, and maintains love unbroken. For this cause Christ said,
John 17, 11. *That they may be one.* For a *kingdom divided against*
Mark 3, 24. *itself shall not stand.* For this cause Paul also every where counsels his disciples much to be of one mind. For this
John 13, 35. cause Christ too says, *By this shall all men know that ye are My disciples, if ye love one another.* He means, that is, Look not with expectation toward me, and therefore slumber, as waiting for my coming, and then, when ye see me come not, faint, for I can receive a like pleasure from report.

What means, *In one spirit?* By the same grace, viz. that of concord, and zeal; for the Spirit[d] is one. And this is manifest from its being so often thus expressed. For then are we able to stand, in *one mind*, when we all have *one*

[b] or *the rejoicing of you.*

[c] St. Chrys. seems to take *your rejoicing* as 'the rejoicing which I Paul have in you.' The passage quoted from 2 Cor. 1, 14. shews that the two senses are connected. Compare 2 Cor. 5, 12.

[d] The punctuation is altered. He seems to be proving not the unity of the Spirit, but the relation of that doctrine to practice.

Spirit. See how the word *one* is used for concord. See how their minds being many are called one. Thus was it of old. *For they were all*, it is written, *of one heart and of one soul. Striving together for the faith of the Gospel.* Does he say, striving together with each other, as though the faith did strive? How can this be? for they did not wrestle among each other? But what he says is this, help each other, in your striving for the Gospel.

Hom. IV.

Acts 4, 32.

Ver. 28. *And in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation.*

Well said he, *terrified*, this is what befals us from our enemies, they only terrify. *In nothing* therefore, he says, whatever happens, whether dangers—whether plots. For this is the part of those who stand upright; the enemy can do nought but terrify only. Since it was likely that they should be affrighted, when Paul suffered such numberless ills, he says, I exhort you not only not to be shaken, but not to be terrified, yea rather to despise them heartily, for if ye are thus affected, ye will straightway, by this means, make evident at once their destruction, and your salvation. For when they see, that with their innumerable plots they are unable to terrify you, they will take it as a proof of their own destruction. For when the persecutors prevail not over the persecuted, the plotters over the objects of their plots, the powerful over those subject to their power, will it not be self evident, that their perdition is at hand, that their power is nought, that their part is false, that their[e] part is weak? And this he says comes of God.

Ver. 29. *For unto you it is given on behalf of Christ*[c] *not only to believe on Him, but also to suffer for His sake.*

Again does he teach them moderation of spirit by referring all to God, and saying that sufferings for Christ are of grace, the gift of grace, a free gift. Be not then ashamed of the gracious gift, for it is far more wonderful than the power of raising the dead, or working miracles, as there I am a debtor

[c] Chrysost. seems to make a false opposition between ἐκείνων and αὐτῶν, but if the reading is correct, this is really one of his rapid changes of the *point of view*, though not amounting to a change of person. Dounæus suggests ὅτι τὰ ἐκείνων ἀληθῆ; (for ἀσθενῆ;) 'That the others' (principles) are true.' Compare the letter of Antoninus quoted by Justin Martyr. Apol. 1. 70.

Phil. 1, 30. but here I have Christ for my debtor. Wherefore ought we not only not to be ashamed, but even to rejoice, in that we have this gift. Virtues he calls gifts, yet not in like sort as other things, for those are entirely of God, but in these we have a share. But since even here the greatest part is of God, he ascribes it entirely to Him, not to overturn our free will, but to make us humble and rightly disposed [1].

[1] εὐγνώμονας, grateful.

Ver. 30. *Having the same conflict which ye saw in me.* i.e. Ye have an example. Here again he raises them up, by shewing them that every where their gifts were the same with his, their struggles were the same with his, both severally, and in that they did their part to bear his trials with him [f]. He said not, ye have heard, but *ye have seen*, for he strove too at Philippi. Truly this is an exceeding virtue. Wherefore writing to the Galatians, he said, *Have ye suffered so many things in vain, if it be yet in vain.* And again, writing to the Hebrews, he said, *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions. Partly whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.* And again, writing to Macedonians [g], that is, to the Thessalonians, he said, *For they themselves shew of us, what manner of entering in we had unto you.* And again, *For yourselves, brethren, know our entrance in unto you, that it was not in vain.* And in like sort does he witness the same things of them all, labours and strivings. Such things ye will not now find among us; now it is much if one suffer a little in goods alone. And in respect of their goods also he witnesses great things of them. For to some he says, *For ye took joyfully the spoiling of your goods;* and to others, *For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor;* and *your zeal hath provoked very many.*

Gal. 3, 4. Heb. 10, 32. 33. 1 Thess. 1, 9. 1 Thess. 2, 1. Heb. 10, 34. Rom. 15, 26. 2 Cor. 9, 2.

(4.) Seest thou the praises of the men of that time? But we endure not so much as buffetings or blows, we sustain neither insult nor loss of our possessions: they were straightway zealous, and all

[f] The construction is difficult, perhaps from a false reading.

[g] Some omit this clause, but it may be put in because the Philippians were Macedonians too.

of them strove as martyrs, whilst we have grown cold in love toward Christ. Again I am constrained to accuse things present; and what shall I do? It is against my will, yet am I constrained. Were I able by my silence of things which are done, by holding my peace, and not mentioning aught, to remove them, it would behove me to be silent. But if the contrary comes to pass; for not only on our silence are these things not removed, but rather become worse; we are forced to speak. For he who rebukes sinners, if he does nought else, suffers them not to go farther. For there is no spirit so shameless and rash, as not to turn, and remit the extravagance of its evil deeds, on hearing any one continually rebuking it. There is, there is indeed, even in the shameless, a small portion of shame. For God hath sown in our nature the seeds of shame; since fear was insufficient to bring us to a right tone, He hath prepared many other ways for avoiding sin. For example, the accusations of men, fear of the enacted laws[h], love of reputation, the desire of forming friendships, all these are paths to avoid sin. Ofttimes that which has not been done for God's sake, has been done through shame, and that which has not been done for God's sake, hath been done for fear of men. That which we seek for is this, in the first place to learn not to sin, then we shall afterwards succeed in doing this for God's sake. Else why did Paul exhort those, who were about to overcome[i] their enemies, not by the fear of God, but on the score of waiting for the vengeance[k]? *For by so doing*, he says, *thou shalt heap coals of fire on his head.* For this is his first wish, that our virtue should be established. As I said then, there is in us a sense of shame. For we have many good natural affections, which lead to virtue; as, for example, all of us men are naturally moved to pity, and there is in our nature no other such good as this. Whence any one might reasonably enquire, wherefore these seeds have above all others been sown in our nature, by which we melt[l], I mean, at tears, by which we are turned to compassion, and are ready to pity. No one is naturally without anger[m], no one

Hom. IV.

Rom. 12, 20.

[h] See on Stat. Hom. vi.

[i] κρατεῖν. He seems to mean 'to have them in their power.'

[k] See on the passage, Hom. xxii. Tr. p. 387.

[l] κατακλᾶσθαι. See on Stat. Hom. xiii. §. 9. Tr. p. 226. In that and Hom. xii. the law of nature is discussed at some length.

[m] The Editor ventures to adopt the

Phil. 1, 30. is naturally regardless of his reputation, no one is naturally above emulation, but pity lies deep in every one's nature, however fierce and ungentle he be. And what wonder is there, if we shew this toward men? for we pity even beasts, such a superabundance of pity lies deep in us. If we see a lion's whelp, we are somewhat affected; much more when we see one of our own race. How many maimed are there! often do we say, knowing that this is sufficient to lead us to pity. Nothing so much pleases God as mercy[1]. Wherefore with this the priests were anointed, and the kings, and the prophets, for they had, in oil, a type of God's love to man; and they further learnt, that rulers should have a greater share of mercy[2]. It shewed that the Spirit is to come to men through mercy, since God pities and is kind to man. For, *Thou hast mercy upon all*, it is written, *for Thou canst do all things.* For this cause they were anointed with oil[n]: and indeed it was from mercy He appointed the priesthood. And the kings were anointed with oil; and would one praise a ruler, he can make mention of nothing so becoming him as mercy. For pity is peculiar to power. Consider that the world was established by pity[o], and then imitate thy Lord. *The mercy of man is toward his neighbour, but the mercy of the Lord is upon all flesh.* How *over all flesh?* Whether you mean sinners, or just men, we all need the mercy of God; we all enjoy it, be it Paul, be it Peter, or be it John. Listen to their own words, for there is no need of mine. For what says this blessed one? *But I obtained mercy, because I did it ignorantly.* What then, was there afterwards no need of mercy? Hear what he says again; *But I laboured more abundantly than they all: yet not I, but the grace of God which was with me.* And of Epaphroditus he says, *For indeed he was sick, nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.* And again he says, *We were pressed out of measure above strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, who delivered us from such*

[1] ἱλεημοσυνή.

[2] ἱλέου.

Wisd. 11, 24.

Eccles. 18, 13.

1 Tim. 1, 13.

1 Cor. 15, 10.

Phil. 2, 27.

2 Cor. 1, 8. 9. 10.

conjecture of Dounæus, ἄοργος for ἀργὸς, 'idle' which makes no sense, and has accordingly been translated *strenuus*, in the Latin version.

[n] B. 'received the oil for a symbol.'

[o] Comp. Wisd. 1, 14: 11, 24.

death[q], *yea, and will deliver.* And again, *And I was delivered out of the mouth of the lion; and the Lord shall deliver me.* Hom. IV. 2 Tim. 4, 17. 18. And every where we shall find him boasting of this, that by mercy he was saved. Peter too became so great, because (5) mercy was shewn him. *Peter, Peter, Satan hath desired to sift thee as wheat; and I have prayed for thee, that thy faith fail not.* Luke 22, 31. 32. John too became so great through mercy, and in short all the Apostles. For listen to Christ when He hints at this, and says, *Ye have not chosen Me, but I have chosen you.* John 15, 16. For we all have need of the mercy of God, as it is written, *The mercy of God is over all flesh*[r]. But if these men needed the mercy of God, what should one say of the rest? For why, tell me, doth He *make the sun to rise on the evil and the good?* Did He withhold the rain for one year, would He not destroy all? And what if He caused overwhelming rain? what if He rained down fire? what if He sent flies? But why mention I these things? if He were to make darkness at once, would He not destroy all? if He were to shake the earth, would not all perish? It is now seasonable to say, *What is man, that Thou art mindful of him?* Ps. 8, 4. Were He only to threaten the earth, all men would become one tomb. *As a drop of water from the bucket*, it is written, Is. 40, 15. *so are the nations in His sight, they shall be counted as very small dust, as the turning of the balance.* It were as easy for Him to destroy all things, and to make them again, as for us to turn the balance. He then who has such power over us, and sees us sinning, and yet punishes us not, how is it but by mercy He is restrained? Learn[s] how beasts too exist and are preserved by mercy: *Thou, Lord, shalt save both man and beast.* Ps. 36, 16. He looked upon the earth, and filled it with living things. And wherefore? For thy sake! And wherefore did he make thee? Was it not through His goodness?

There nothing better than oil[t]! It is the cause of light both here and there. *Then shall thy light break forth as the morning*, saith the Prophet, if thou shewest pity upon thy neighbour. Is. 58, 8. And rightly so. For as natural oil affords

[q] Sav. deaths, B. death.

[r] Ecclus. 18, 13. as above. Compare Ps. 145, 9. and Job 4, 18.

[s] So B. and Sav. mar.

[t] B. 'than mercy, O Beloved!' which may be right, but it seems better to keep the allusion to what has gone before.

Phil. 1, 30. light to seafaring men, thus here doth mercy grant us a great, a marvellous light on earth. Much mention doth Paul too make of this mercy[u]. In one place hear him say, *Only that we should remember the poor.* And in another, *If it be meet that I go also.* And in every place, turn where you will, ye see him anxious about this very thing. And again, *And let ours also learn to maintain good works.* And again, *These things are good and profitable unto men.* Listen to the words of a certain one which saith, *Alms do deliver from death;* and another, If Thou takest away pity, *Lord, Lord, who shall stand;* and it is written[x], If Thou enterest *into judgment with thy servant;* another saith, *A great thing is man, and an honourable thing is a merciful man.* For this is the true character of man, to be merciful, yea rather the character of God, to shew mercy. Dost thou see, how strong is the mercy of God? This made all things, this formed the world, this made[y] the angels, it was through mere goodness[z]. For this cause too He threatened hell, that we may attain unto the kingdom, and through mercy we do attain unto the kingdom. For wherefore, tell me, did God, being alone, create all things? was it not through goodness? was it not through love to men? If you ask why such and such things are, you will always find your answer in Goodness. Wherefore let us shew mercy to our neighbours, that mercy may be shewn to us. These acts of mercy[a] we shew not so much to them, as lay up for ourselves against That Day. When the flame of fire shall be great, this mercy is that which will quench the fire, and bring light to us. Thus by this means shall we be freed from the fire of hell. For whence will God[b] be compassionate and shew mercy? Does not mercy come of love? Nothing incenses God so much as to be pitiless. "A man was brought to him who owed him ten thousand talents, and he was moved with compassion, and forgave him. And there were owing to that man from his fellow servant a

Gal. 2, 10. 1 Cor. 16, 4. Tit. 3, 14. Tit. 3, 8. Tob. 12, 9. Ps. 130, 3. Ps. 143, 2. Prov. 20, 6. LXX.

[u] al. 'oil.' The (αι) and (ι) are constantly interchanged in Mss. and perhaps differed little in sound.

[x] B. '*enter not*' as in text.

[y] B. appointed (to their several charges.)

[z] B. has not this clause.

[a] al. This oil; see note; and on Rom. 14, 13. Hom. xxv. Tr. p. 425. note g; and on Matt. 25. Hom. lxxviii. init. also Hom. on Stat. vi. Tr. p. 130. note c. He may mean here to distinguish the fire of Hell, from which we may be freed, from that which is to rage, but to be quenched.

[b] So B. Sav. om. 'God.'

hundred pence, and he caught him by the throat. Therefore the Lord delivered him to the tormentors, till he should pay what was due." Let us on hearing this be merciful to those who are our debtors in money or in sins. Let no one remember evils, except he wishes to punish himself. For if you forgive him not, you act unjustly not so much toward him as yourself[c]. If thou takest vengeance on him, God will not avenge; if thou lettest him go, He will either avenge thee, or remit thy sins. And how, if thou forgivest not thy neighbour, dost thou seek that kingdom? Lest this should happen to us, let us forgive all, (for it is ourselves that we pardon,) that God may forgive us our trespasses, and so we may obtain the good things which are in store, through the grace and lovingkindness, &c.

Hom. IV.

[c] So B. Sav. you annoy him not so much as you injure yourself.

HOMILY V.

PHIL. ii. 1—4.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

(1) THERE is nothing better, there is nothing more affectionate, than a spiritual teacher; such an one surpasses[1] the kindness of any natural father. For consider, how this holy one entreats the Philippians concerning the things which were to their own advantage. What says he, in exhorting them concerning concord, that cause of all good things? See how earnestly, how vehemently, with how much sympathy he speaks, *If there be therefore any consolation in Christ*, that is, if ye have any comfort in Christ, as if he[2] had said, If thou makest any account of me, if thou hast any care of me, if thou hast ever received good at my hands, do this. This mode of earnestness we use when we claim a matter which we prefer to every thing else. For if we did not prefer it to every thing, we should not wish to receive in it our recompense, and acknowledge that by it all affection is shewn. We indeed remind men of our carnal claims; for example, if a father were to say to his son, If thou hast any reverence for thy

[1] παρίεται

[2] B. one

father, if any remembrance of my care in nourishing thee, if any affection towards me, if any memory of the honour thou hast received of me, if any of my kindness, be not at enmity with thy brother; that is, for all those things, this is what I ask in return. Hom. V.

But Paul does not so, for he calls to our remembrance no carnal, but all of them spiritual benefits. And what he says is this. If ye will give me any consolation in my temptations, and encouragement in Christ, if any comfort of love, if ye will shew any communion in the Spirit, if ye have any bowels and mercies, fulfil ye my joy. *If any bowels and mercies.* Paul speaks of the concord of his disciples as mercy towards himself, thus shewing that the danger was extreme, if they were not of one mind. If I can obtain consolation from you, if I can obtain any comfort from your love, if I can communicate with you in the Spirit, if I can communicate with you in the Lord, if I can find mercy and pity at your hands, shew by your love the return of all this. All this have I gained, if ye love one another.

Ver. 2. *Fulfil ye my joy.*

That the exhortation might not seem to be made to people who were still deficient, see how he says not, "Cause me to rejoice," but *fulfil my joy;* that is, Ye have begun to plant it in me, ye have already given me some portion of peacefulness[1], but I desire to arrive at its fulness? Say, what wouldest thou? that we deliver thee from dangers? that we supply somewhat to thy need? Not so, but *that ye be like-minded, having the same love,* in which ye have begun, *being of one accord, of one mind.* Oh how often does he repeat the same thing by reason of his great affection! *That ye be like-minded,* he says, yea rather, *that ye be of one mind.* For this he means by saying, as he proceeds, *of one mind,* which is more than *of a like mind.*

[1] τὸ (B. τοῦ) εἰρηνεύειν

Having the same love. That is, let it not be simply in faith alone, but in all other things; for there is such a thing as to be like-minded, and yet not to have love. *Having the same love,* that is, love and be loved alike; do not thou enjoy much love, and shew less love to others, so as to be covetous even in this matter; and though there be that do this, yet do not thou suffer it in thyself. *Of one accord*[2], he adds, that

[2] σύμψυχοι.

PHIL. 2, 3. is, with one soul, deeming the bodies of all to be your own, not in substance, for that is impossible, but in purpose and intention. Let all things proceed as from one soul. What means *of one accord?* He shews when he says *of one mind.* Let your mind[1] be one, as if from one soul.

[1] φρόνημα, which is the *act* of the soul.

Ver. 3. *Let nothing be done through strife.*

He finally demands this of them, and tells them the way how this may be. *Let nothing be done through strife or vain-glory.* This, as I always say, is the cause of all evil. Hence come fightings and contentions. Hence come envyings and strifes. Hence it is that love waxes cold, when we love the praise of men, when we are slaves to the honour which is paid by the many, for it is not possible for a man to be the slave of praise, and to be a true servant of God. How then shall we flee vain-glory? for thou hast not yet told us the way. Listen then to what follows.

But in lowliness of mind let each esteem other better than himself. Oh how full of true wisdom, how universal a gathering-word of our salvation is the lesson he has put forth! If thou feelest, he means, that another is greater than thyself, and persuadest thyself so, yea more, if thou not only sayest it, but art fully persuaded of it, then thou assignest him the honour, and if thou assignest him the honour[2], thou wilt not be displeased at seeing him honoured by another. Do not then think him simply greater than thyself, but *better*[3], which is a very great superiority, and thou wilt not think it strange nor be pained thereby, if thou seest him honoured. Yea though he treat thee with scorn, thou wilt bear it nobly, for thou hast esteemed him greater than thyself. Though he revile thee, thou wilt submit. Though he treat thee ill[4], thou wilt bear it in silence. For when once the soul is fully persuaded that he is greater, it falls not into anger when it is ill-treated by him, nor yet into envy, for no one would envy those who are very far above himself, for all things are put to the account of his excellence.

συγκρίσεμα.

[2] Ben. omits, and if &c.

[3] ὑπερέχειν. lit. above.

[4] B. 'thou be spoken ill of.'

(2) Here then he instructs the one party to be thus minded. But when he too, who enjoys such honour from thee, is thus affected toward thee, consider what a double wall there is erected of inoffensiveness; for when thou esteemest him thus worthy of honour, and he thee likewise, no painful thing can

possibly arise, for if this conduct when shewn by one is sufficient to destroy all strife, who shall break down the safeguard, when it is shewn by both? Not even the devil himself. The defence is threefold, and fourfold, yea manifold, for humility is the cause of all good; and that you may learn this, listen to the prophet, saying, *For Thou desirest not sacrifice, else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou wilt not despise.* He does not require simply humility, but an excess of humility. As in the case of bodily substances, that which is *broken* will not rise against that which is *solid*, but, how many ills soever it may suffer, will perish itself rather than attack the other, so too the soul, even if constantly suffering ill, will choose rather to die, than to avenge itself by attack.

Hom. V.

Ps. 51, 16. 17.

How long shall we be puffed up thus ridiculously? For as we laugh, when we see children drawing themselves up, and looking haughty, or when we see them picking up stones and throwing them, thus too is the haughtiness[1] of men, the offspring of a puerile intellect, and an unformed mind. Why are earth and ashes proud? Art thou highminded, O man? and why? tell me what is the gain? Whence art thou highminded against those of thine own kind? Dost not thou share the same nature? the same life? Hast not thou received like honour from God? But thou art wise? Thou oughtest therefore to be thankful, not to be puffed up. Haughtiness is the first act of ingratitude, for it denies[d] the gift of grace. He that is puffed up, is puffed up as if he had excelled by his own strength, and he who thinks he has thus excelled is ungrateful toward Him who bestowed that honour. Hast thou any good? Be thankful to Him who gave it. Listen to what Joseph said, and what Daniel. For when the king of Egypt sent for him from the prison, and in the presence of all his host asked him concerning that matter in which the Egyptians who were most learned in these things had forsaken the field, when he was on the point of being exalted over all, and of appearing wiser than the astrologers, the enchanters, the magicians, and all the

Moral.

[1] ἀπίνεια

[d] Lit. 'takes away,' i. e. takes the credit from the Giver.

Phil. 2, 3. wise men of those times, and that from captivity and servitude, and he but a youth, (and his glory was thus greater, for it is not the same thing to shine when known, and contrary to expectation, so that its being unlooked for rendered him the more admirable;) what then did he say, when he came before Pharaoh? Was it, 'Yea, I know the dream?' Not so, but what? When no one urged it on him, he said from his own excellent spirit, *Do not interpretations belong to God*[e]? Behold he straightway glorified his Master, wherefore he himself was also glorified. And this is no slight step to glory. For that God had revealed it to him was a far greater thing than if he had excelled himself. Moreover, he hence shewed that his words were worthy of credit, and this was a very great proof that God was with him. There is no one thing so good, as to be the friend of God. *For if*, says the Scripture, *he*[1] *were justified by works, he hath whereof to glory, but not before God.* For if he who has been vouchsafed grace maketh his boast in God, that he is loved of Him, because his sins are forgiven, he too that worketh hath whereof to boast, but not before God, as the other; (for this very thing[f] is a proof of our excessive weakness;) he who has received wisdom of God, how much more admirable is he? He glorifies God, and is glorified of Him, for He says, *them that honour Me, I will honour.*

Rom. 4, 2. [1] *Abraham*

1 Sam. 2, 30.

Again, listen to him who descended from Joseph, than whom no one was wiser. *Art thou wiser*[g], says he, *than Daniel?* This Daniel then, when all the wise men that were in Babylon, and the astrologers moreover, the prophets, the magicians, the enchanters, yea when the whole of their wisdom was not only coming to be convicted, but to be wholly destroyed, (for their being destroyed was a clear proof that they had deceived before,) this Daniel coming forward, and preparing to solve the king's question, does not take the honour to himself, but first ascribes the whole to God, and says, *But as for me, O king, it is not revealed to me for any wisdom that I have beyond all men.* And *the King worshipped him, and commanded that*

Ezek. 28, 3.

Dan. 2, 30.

ib. 46.

[e] Gen. 40, 8. This he said to the baker and cupbearer in prison, but he also said to Pharaoh, *It is not in me: God shall give Pharaoh an answer of peace*, c 41, 18.

[f] He may mean our *boasting* of *such* things as we do, or the fact that our goodness extends not to God.

[g] E. V. *Thou art*, but the sentence is of an ironical turn.

they should offer an oblation. Seest thou his humility? seest thou his excellent spirit? seest thou his habit of lowliness? Listen also to the Apostles, saying at one time, *Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?* And again, *We also are men of like passions with you.* Now if they thus refused the honours paid them, men who by reason of the humility and power of Christ wrought greater deeds than Christ, (for He says, *He that believeth in Me shall do greater works than those that I do,*) shall not we wretched and miserable men do so, who cannot even beat away gnats[h], much less devils? who have not power to benefit a single man, much less the whole world, and yet think so much of ourselves that the devil himself is not like us?

Hom. V.

Acts 3, 12.

Acts 14, 15.

John 14, 12. abr.

There is nothing so foreign to a Christian soul as haughtiness. Haughtiness, I say, not boldness nor courage, for these are congenial. But these are one thing, and that another; so too humility is one thing, and meanness, flattery, and adulation, another. (3)

I will now, if you wish, give you examples of all these qualities, for these things which are contraries, seem in some way to be placed near together, as the tares to the wheat, and the thorns to the rose, so that babes will easily be deceived, while they who are men in truth, and are skilled in spiritual husbandry, know how to separate what is really good from the bad. Let me then lay before you examples of these qualities from the Scriptures. What is flattery, and meanness, and adulation? Ziba flattered[i] David out of season, and falsely slandered his master. Much more did Ahitophel flatter Absalom. But David was not so, but he was humble, for the deceitful are flatterers, as the magicians are, when they say, *O king, live for ever.*

2 Sam. 16, 1-3.

2 Sam. 17, 1-4.

v. Dan. 2, 4.

We shall find much to exemplify this in the Acts of St. Paul. When he disputed with the Jews he did not flatter them, but was humble-minded, (for he knew how to speak boldly,) as when he says, *Men and brethren, though I have*

v. Acts 28, 17.

[h] This hyperbolical expression may have a moral meaning with respect to petty annoyances; and in allusion to the fan used in the Holy Eucharist. Goar. p. 76. Bingham xv. c. 3. §. 6.

[i] Compare 2 Sam. 19, 26. He means that Ziba had recourse to unworthy means of winning David's favour. And that Ahitophel was ready to serve Absalom from selfish motives.

PHIL. 2, 1-4. *committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem.*

That these were the words of humility, listen how he rebukes them in what follows, *Well spake the Holy Ghost, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.*

v. Acts 28, 25. ib. 26.

Seest thou his courage? Behold also the courage of John the Baptist, which he used before Herod; when he said, *It is not lawful for thee to have thy brother*[1] *Philip's wife.* This was boldness, this was courage. But not so the words of Shimei, when he said, *Come out, thou bloody man*, and yet he too spake with boldness; but this is not courage, but audacity, and insolence, and an unbridled tongue. Jezebel too reproached Jehu, when she spoke of the slayer of his master[k], but this was audacity, not boldness. Elias too reproached, but this was boldness and courage; *I have not troubled Israel, but thou and thy father's house.* Again, Elias spake with boldness to the whole people, saying, *How long will ye go lame on both your thighs?* Thus to rebuke was boldness and courage. This too the prophets did, but that other was audacity.

Mark 6, 18. [1] *brother's wife.* 2 Sam. 16, 7. 1 Kings 18, 18. ib. 21. LXX.

Would you see words both of humility and of freedom[l], listen to St. Paul, saying, *But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified.* This is of a spirit that becomes a Christian; and again, *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?*

1 Cor. 4, 3. 4. 1 Cor. 6, 1.

Would you see the flattery of the foolish Jews? listen to them, saying, *We have no king but Cæsar.* Would you see humility? listen to Paul again, when he says, *For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.* Would you see flattery and audacity? *Audacity* in the case of Nabal, and *flattery* in that of the Ziphites? How the one reviled, and how the other in purpose betrayed David? Would you see the *wisdom* of David, which was not flattery, how he gat Saul into his power,

John 19, 15. 2 Cor. 4, 5. 1 Sam. 25, 10. 11. 1 Sam. 23, 20. 1 Sam. 26, 5—12.

[k] 2 Kings 9, 31. *Had Zimri peace who slew his master?*

[l] Sav. in text. 'of servility,' which does not suit the *next* quotation so well.

and yet spared him? Would you see the flattery of those who murdered Mephibosheth[m], whom David slew? In fine, and to sum up all, audacity is shewn when one is enraged, and insults another for no just cause, either to avenge himself, or from unjust excitement; but boldness and courage are when we dare to face perils and deaths, and despise friendships and enmities for the sake of what is pleasing to God. Again, flattery and meanness are when one courts another not for any right end, but hunting after some of the things of this life; but humility, when one does this for the sake of things pleasing to God, and descends from his own proper station that he may perform something great and admirable. If we know these things, happy are we if we do them. For to know them is not enough. For Scripture says, *Not the hearers of the law, but the doers of the law shall be justified.*[13] Yea, knowledge itself condemneth, when it is without action and deeds of virtue. Wherefore that we may escape the condemnation, let us follow after the practice, that we may obtain those good things that are promised to us by the grace and love of our Lord Jesus Christ.

Hom. V.

Rom. 2, 13.

[m] 2 Sam. 4, 8. So some copies of LXX, for Ishbosheth.

HOMILY VI.

PHIL. ii. 5—8.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and become obedient unto death, even the death of the cross.

(1) OUR Lord Jesus Christ, when exhorting His disciples to great actions, places before them Himself, and the Father, and the Prophets, as examples; as when He says, *For thus they did unto the Prophets which were before you;* and again, *If they have persecuted Me, they will also persecute you;* and, *Learn of Me, for I am meek;* and again, *Be ye merciful, as your Father which is in heaven is merciful.* This too the blessed Paul does; in exhorting them to humility, he brings forward Christ. And he does so not here only, but also when he discourses of love towards the poor, he speaks in this wise. *For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor.* Nothing rouses a great and philosophic soul to the performance of good works, so much as learning that in this it is likened to God. What encouragement is equal to this? None. This Paul well knowing, when he would exhort them to humility, first beseeches and supplicates them, then to awe[a] them he

Matt. 5, 12. Luke 6, 23. John 15, 20. Matt. 11, 29. Luke 6, 36. 2 Cor. 8, 9.

[a] ἐντρεπτικῶς, usually to *shame*, here rather to *make serious*, i. e. by representing to them the presence of the Holy Spirit. See Phil. ii. 12, 13.

says, *That ye stand fast in one Spirit;* he says also, that it *is to them an evident token of perdition, but to you of salvation.* And last of all he says this, *Let this mind be in you, which was also in Christ Jesus, Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant.* Attend, I entreat you, and rouse yourselves, for as a sharp two-edged sword, wheresoever it falls, though it be among ten thousand phalanxes, easily cuts through and destroys, because it is sharp on every side, and nought can bear its edge; so are the words of the Spirit. For by these words he has laid low the followers of Arius of Alexandria, of Paul of Samosata, of Marcellus of Galatia, of Sabellius the Libyan, of Marcion that was of Pontus, of Valentinus, of Manes, of Apollinarius of Laodicea, of Photinus, of Sophronius, and, in one word, all the heresies. Rouse yourselves then to behold so great a spectacle, so many armies falling by one stroke, lest the pleasure of such a sight should escape you. For if when chariots contend in the horse race there is nothing so pleasing as when one of them dashes together[b] and overthrows whole chariots with their drivers, and after throwing down many with the charioteers that stood thereon, drives by alone towards the goal, and the end of the course, and amid the applause and clamour which rises on all sides to heaven, with coursers winged as it were by that joy and that applause, sweeps over the whole ground; will not the pleasure be much greater here, when by the grace of God we overthrow at once and in a body the combinations and devilish machinations of all these heresies together with their charioteers?

Hom. VI.

Phil. 1, 27. 28. Phil. 2, 5—7.

Heb. 4, 12. Rev. 1, 16.

And if it seem good to you, we will first arrange the heresies themselves in order. Would you have them in the order of their impiety, or of their dates? Let us take the order of time, for it is difficult to judge of the order of their impiety. First then let Sabellius[c] the Libyan come forward. What does he assert? that the Father, Son, and Holy Spirit,

[b] B. and Sav. mar. συγκρούσας, which seems better than κρούσας, 'dashes against,' but the latter suits the illustration.

[c] See Euseb. vii. 6. his heresy had been held before by Praxeas, he was himself later than Marcion.

PHIL. 2, 5-8.

are mere names given to one Person. Marcion[d] of Pontus says, that God the Creator of all things is not good, nor the Father of our Lord Jesus Christ, but that there is another righteous One[e], and that the Son did not take flesh for us. Marcellus[f], and Photinus[g], and Sophronius assert, that the Word is an energy, instead of a substance, and that this energy dwelt in Him who was of the seed of David, and not a personal substance.

Arius confesses indeed the Son, but only in word; for he says that He is a creature, and much inferior to the Father, and others say that He has not a soul. Seest thou the chariots standing? See then their fall, how he overthrows them all together, and with a single stroke. How then does he throw them down? *Let the same mind be in you*, he says, *which was in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God.* By this Paul[h] of Samosata has fallen, and Marcellus, and Sabellius. For he says, *Being in the form of God.* If *in the form*, how sayest thou, O wicked one, that He took His origin from Mary, and was not before? and how again, that He was an energy? For it is written, *being in the form of God, He took the form of a servant.* Tell me, *the form of a servant*, is it the energy of a servant, or the nature of a servant? Thou wilt say, "Truly the nature of a servant." Thus too the form of God, is the nature of God, and therefore not an energy. Behold Marcellus of Galatia, Sophronius and Photinus have fallen.

(2) Behold Sabellius too. It is written, *He thought it not robbery to be equal with God.* Now equality is not predicated, where there is but one person, for that which is equal hath somewhat to which it is equal. Seest thou not the substance of two Persons, and not empty names without things? Hearest thou not the eternal pre-existence of the Only-begotten? And thus much against these.

Lastly, What shall we say against Arius[i], who asserts the Son is of a different substance? Tell me now, what means, *He took the form of a servant?* it means, He became Man.

[d] Euseb. iv. 11. Tertullian wrote a treatise against him.
[e] Tert. adv. Marc. i. 6.
[f] Theod. ii. 6. 8. Socr. ii. 19, 20.
[g] Theodoret. v. 11.
[h] Euseb. vii. 27—30.
[i] See St. Ath. Disc. i. c. xi. §. 4. Tr. p. 237.

Wherefore *being in the form of God*, He was God. For one *form* and another *form* is named, if the one be true, the other is also. *The form of a servant* means, Man by nature, wherefore *the form of God* means, God by nature. And he not only bears record of this, but of His equality too, as St. John also doth, and that He is in no way inferior to the Father, for he saith, *He thought it not a thing to seize*[k], *to be equal with God.* Now what is their wise reasoning? Nay, say they, he proves the very contrary; for he says, that, *being in the form of God, He seized not equality with God.* Now if He were God, how was He able *to seize upon it?* and is not this without meaning? Who would say that one, being a man, seized not on being a man? for how would any one seize on that which he is? No, say they, but he means that being a lesser God, He seized not upon being equal to the great God, Who was greater than He. Is there then a great and a lesser God? And do ye bring in the doctrines of the heathens to those of the Church? With them there is a greater and a lesser God. If it be so with us, I know nought of the matter, for you will find it no where in the Scriptures: there you will find a great God throughout, a lesser one no where. If He were little, how would he be God? If man is not greater or lesser, but the nature is one, and if that which is not of this one nature is not man, how can there be a lesser or a greater God, who is not of that same nature?

Hom. VI.

ἁρπαγμόν

He who is little is not God, for He is every where called great in the Scriptures; *Great is the Lord, and greatly to be praised*, says David. This is said of the Son also, for he always calls Him Lord; and again, *Thou art great, and doest wondrous things. Thou art God alone.* And again, *Great is our Lord, and great is His power, and of His greatness there is no end.*

Ps. 48, 1. Ps. 86, 10. Ps. 154, 3.

But this, says Arius, is spoken of the Father, but the Son is less[1]. Thou sayest so, but the Scripture the contrary: as of the Father, so it speaks of the Son; for listen to Paul, saying, *Looking for that blessed hope, and the glorious appearing of the great God.* But can he[2] have said *appearing* of the Father? Nay, that he may the more convince you, he has added to the appearing *of the great God.*

Tit. 2, 13.

[1] μικρός.

[2] ἄρα μὴ εἴπε

[k] E. V. *robbery*, but St. Chrys. takes it otherwise, and it seems rightly.

Phil. 2, 5-8. See Middleton on Gr. Art. Is it then not said of the Father? By no means. For the sequel suffers it not which says, *The appearing of the great God, and our Saviour Jesus Christ.* See, the Son is great also. How then speakest thou of small and great?

Listen to the Prophet too, calling him *The Messenger*[1] *of great counsel.* *The Messenger of great counsel,* is He not great Himself? *The mighty God,* is He small and not great? What mean then these shameless and bold men when they say, that being small He is a God? I repeat ofttimes what they say, that ye may the more avoid them. He being a lesser God seized not for Himself to be like the greater God! Tell me now, (but think not that these words are mine,) if He were, as they say, lesser, and far inferior to the Father in power, how could He possibly seize to Himself equality with God? For an inferior nature could not seize for himself admission into a greater; for example, a man could not seize on being equal to an angel in nature; a horse could not, though he wished it, seize on being equal to a man in nature. But besides all that, I will say this too. What does Paul wish to establish by this example? You will surely say, to lead the Philippians to humility. To what purpose then would he have brought forward this example? For no one who would exhort to humility speaks thus; "Be thou humble, and think less of thyself than of thine equals in honour, for such an one who is a slave has not risen against his master. Do thou imitate him." This, any one would say, is not humility, but arrogance[m]. Learn ye what humility is, ye who have a devilish pride! What then is humility? To be lowly minded. And he is lowly minded who humbles himself, not he who is lowly by necessity To explain what I say; and do ye attend; he who is lowly minded, when he has it in his power to be high minded, is humble, but he who is so because he is not able to be high minded, is no longer humble. For instance, If a King subjects himself to his own officer, he is humble, for he descends from his high estate; but if an officer does so, he is not lowly minded; for how? he has not humbled himself from any high estate. It is not

Isa. 9,6.

ὑπάρχῳ

[1] See also Jer. 32, 18. some copies of LXX omit the latter part of Is. 9, 6. probably because it was not understood.

[m] ἀπονοίας. He means either that calling it humility were arrogance, or 'this is not a question of humility but of presumption.'

possible to shew[n] humble-mindedness except it be in our power to do otherwise, for if it is incumbent upon us to be humble even against our will, this is no excellency which comes from the spirit or the will, but is from necessity. This virtue is called humble-mindedness[1], because it is the humbling of the mind[2]. Hom. VI.

[1] ταπεινοφροσυνὴ
[2] φρονήματος

If he who has it not in his power to snatch at another's goods, continues in the possession of his own; should we praise him, think you, for his justice? I trow not, and why? The praise of free choice is taken away by the necessity. If he, who has it not in his power to usurp and be a king, remains a private citizen, should we praise him for his quietness? I trow not. The same rule applies here. For praise, O ye senseless ones, is not given for abstaining from these things, but for the performance of good deeds; the former is free indeed from blame, but partakes not yet of praise, the latter is worthy of commendation. Observe accordingly that Christ gives praise for this, when He says, *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink.* He did not say, Because ye have not been covetous, because ye have not robbed; these are slight things; but because *ye saw Me an hungred, and fed Me.* Who ever praised either his friends or his enemies in this sort? No one ever praised even Paul: Why say Paul? no one ever praised even a common man, as thou wouldest praise Christ, because he did not take that rule which was not his due. To admire for such things as this, is to give evidence of much evil. And why? because with evil men this is a matter of praise, as of one that stealeth, if he steal no more. It is otherwise among good men; for a man is not to be praised because he has not seized on that rule and that honour which was not his due. What folly is this? Matt. 25, 34. 35. Eph. 4, 28.

Again, (attend, I entreat you, for the reasoning is long,) Who would ever exhort to humility from such grounds as this? Examples ought to be much greater than the subject, to which we are exhorting, no one will be moved by what is foreign to the subject. For instance, when Christ would lead

[n] The aorist implies an *act* of humility.

Phil. 2, 5-8. us to do good to our enemies, He sets before us a great example, even that of His Father, *For He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.* When He would lead to endurance of wrong he sets Himself as an example, *Learn of Me, for I am meek and lowly in heart.* And again, *If I your Lord and Master do these things, how much more should ye?* Seest thou how these examples are not distant°, for there is no need they should be so distant, for indeed we also do these things, especially as in this case the example is not even near. And how? If He be a servant, He is inferior, and subject to Him that is greater; but this is not lowliness of mind. It was requisite to shew the contrary, namely, that the greater person subjected himself to the lesser. But since he found not this distinction, between greater and lesser I mean, in God, he made at least an equality. Now if the Son were inferior, this were not a sufficient example to lead us to humility. And why? because it is not humility, for the lesser not to rise against the greater, not to snatch at rule, and to be *obedient unto death.*

Matt. 5, 45.

Matt. 11, 29.

Phil. 2, 3. Again, consider what he says after the example, *In lowliness of mind let each esteem other better than themselves.* He says, *esteem*, for as ye are one in substance, and in the honour which cometh of God, it follows that the matter is one of estimation. Now in the case of those who are greater and lesser, he would not have said *esteem*, but honour them that are better than yourselves, as he says in another place, *Obey them that have the rule over you, and submit yourselves.* In that instance subjection is the result of the nature of the case, in this of our own estimation. *In lowliness of mind*, he says, *let each esteem other better than themselves*, as Christ also did.

Heb. 13, 17.

Thus are their explanations overthrown. It remains that I speak of our own after I have first spoken of them summarily. When exhorting to lowliness of mind, Paul would never have brought forward a lesser one, as obedient to a greater. If he were exhorting servants to obey their

° This sentence is difficult, but it seems to mean that the example of our Lord as Man is less evidently *distant* than that given just before, but is still above the lesson; whereas this passage explained as by Arians would be far short of its purpose.

masters, he might have done so with propriety, but when exhorting the free to obey the free, to what purpose could he bring forward the subjection of a servant to a master? of a lesser to a greater? He says not, "Let the lesser be subject to the greater," but ye who are of equal honour with each other be ye subject, *each esteeming other better than themselves.* Why then did he not bring forward the obedience of the wife, and say, As the wife obeys her husband, so do ye also obey. Now if he did not bring forward that state in which there is equality and liberty, since in that the subjection is but slight, how much less would he have brought forward the subjection of a slave? I said above, that no one praises a man for abstaining from evil, nor even mentions him at all; no one who desires to praise a man for continence would say, he has not committed adultery, but, he has abstained from his own wife, for we do not consider abstinence from evil as a matter of praise at all, it would be ridiculous. Hom. VI.

I said that the *form of a servant* was a true form, and nothing less. *The form of God* therefore is perfect, and no less. Why says he not "being made[1] in the form of God," but, *being*[2] *in the form of God?* This is the same as the saying, *I am that I am.* *Form* implies that there is no difference so far as it is form. It is not possible that things of one substance should have the form of another, as no man has the form of an Angel, neither has a beast the form of a man. How then should the Son? [1] γενόμενος [2] ὑπάρχων Ex. 3, 14.

Now in our own case, since we men are of a compound nature, form pertains to the body, but in the case of a simple and uncompounded nature it is altogether of the substance. But if thou contendest that he speaks not of the Father, because the word is used without the article, I say that in many places this is meant, though the word be used without the article. Why say I, in many places? for in this very place he says, *He thought it not robbery to be equal with God*, using the word without the article, though speaking of God the Father.

I would add our own explanation, but I fear that I shall overwhelm your minds. Meanwhile remember what has been said for their refutation; meanwhile let us root out the

Phil. 2, 5. 8. thorns, and then will we scatter the good seed after that the thorns have been rooted out, and a little rest has been given to the land; that when rid of all the evil thence contracted, it may receive the divine seed with full virtue.

Moral. Let us give thanks to God for what has been spoken; let us intreat Him to grant us the guarding and safe keeping thereof, that both we and ye may rejoice, and the heretics may be put to shame. Let us beseech Him to open our mouth for what follows, that we may with the same earnestness lay down what appertains to ourselves. Let us supplicate Him to vouchsafe us a life worthy of the faith, that we may live to His glory, and that His name may not be blas-
Is.52,5. LXX. nearly. phemed through us. For, *woe unto you*, it is written, *through whom the name of God is blasphemed.* If we, when we have a son, (and what is there more our own than a son,) if we when we have a son, and are blasphemed through him, if we turn away from him, and will not receive him; how much more will God, when He has ungrateful servants who blaspheme and insult Him, turn away from them and hate them? And who will take up him whom God hates and
[1] οἰδαίμονος. turns away from, but the devil and his angels[1]? And whomsoever his angels take, what hope of salvation is left for him?
John 10, 28. As long as we are in the hand of God, *no one is able to pluck us out*, for that hand is strong; but when we fall away from that hand and that help, then are we lost, then are we exposed, ready to be snatched away, to be trodden down of
Ps.62,3. all, like as a *bowing wall, and a tottering fence*, for when the wall is weak, it is easy to be attacked of all. Think not this which I am about to say refers to Jerusalem alone, but to all
Isa. 5, 1—7. LXX. men. And what was spoken of Jerusalem? *Now will I sing to my well-beloved a song touching His vineyard. My*
[1] E. V. *he.* *well-beloved hath a vineyard in a very fruitful hill, and I*[1] *made a fence about it, and surrounded it with a dike, and planted it with the vine of Sorech, and built a tower in the midst of it, and also dug a wine press in it, and I looked that it should bring forth grapes, and it brought forth wild*
[2] Gr. *thorns.* *grapes*[2]. *And now, O men of Judah and inhabitants of Jerusalem, judge between Me and My vineyard. What should have been done to My vineyard, that I have not done to it? Wherefore, when I looked that it should bring forth grapes, brought*

it forth wild grapes? Now therefore I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be for a prey, and I will break down the wall thereof, and it shall be trodden down. And I will leave My vineyard, it shall not be pruned or digged, but thorns shall come up upon it, as upon a desert land. I will also command the clouds, that they rain no rain upon it. For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant. I looked that it should do judgment, but it did iniquity, and a cry instead of righteousness. This is spoken also of every soul. For when God who loveth man hath done all that is needful, and man then bringeth forth thorns instead of grapes, He will take away the fence, and break down the wall, and we shall be for a prey. For hear what another prophet speaks in his lamentations: *Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field*[1] *doth devour it.* In the former place He speaks of the Mede and Babylonian, here nought is said of them, but *the boar*, and *the solitary beast* is the devil and all his host. He calls him solitary beast, willing to set before us his ferocity and impurity. When the Scripture would shew us his rapacity, it saith, *As a roaring lion he walketh about, seeking whom he may devour:* when his poisonous, his deadly, his destructive nature, it calleth him a snake, and a scorpion; *Tread*, saith He, *on serpents and scorpions, and over all the power of the enemy:* when it would represent his strength as well as his venom, it calleth him a dragon; as when it says, *That leviathan whom thou hast made to play therein.* Scripture every where calleth him a dragon, and a crooked serpent, and an adder; he is a beast of many folds, and varied in his devices, and his strength is great, he moves all things, he disturbs all things, he turns all things up and down. But fear not, neither be afraid; watch only, and he will be as a sparrow; *tread*, saith He, *on serpents and scorpions.* If we will, He causes him to be trodden down under our feet.

Hom. VI.

Ps. 80, 12. 13.

[1] μονὸς ἄγριος.

v. 1 Pet. 5, 8.

v. Luke 10, 19.

Ps. 104, 26. Ps. 74, 13. 14. Is. 27, 1; 51, 9. Ezek. 29, 3; 32, 2.

See now what scorn is it, yea, what misery, to see him standing over our heads, who has been given to us to tread down. And whence is this? it is of ourselves. If we choose, he becomes great; and if we choose, he becomes (5)

Phil. 2, 5-8. of small power. If we take heed to ourselves, and take up our stand with Him who is our King, he draws himself in, and will be no better than a little child in his warfare against us. Whensoever we stand apart from Him, he puffeth himself up greatly, he uttereth terrible sounds, he grindeth his teeth, because he finds us without our greatest help. For he will not approach to us, except God permit him; for if he dared not to enter into the herd of swine, except by God's permission, how much less into men's souls. But God does permit him, either to chasten, or to punish us, or to make us more approved, as in the case of Job. Seest thou that he came not to him, neither dared to be near him, but trembled and quaked? Why speak I of Job? When he leaped upon Judas, he dared not[p] to seize on him wholly, and to enter into him, until that Christ had severed him from the sacred band. He attacked him indeed from without, but he dared not enter in, but when he saw him cut off from that holy flock, he leaped upon him with more than wolfish vehemence, and left him not till he had slain him with a double death.

These things were written for our admonition. What gain have we from knowing that one of the twelve was a traitor? what profit? what advantage? Much. For, when we know whence it was that he arrived at this deadly counsel, we shall be on our guard from it, that we too suffer not the like. Whence came he to this? From the love of money. He was a thief. So drunken was he with this love, that he betrayed the Lord of the world for thirty pieces of silver. What can be worse than this madness? Him to whom nothing is equivalent, nothing is equal, *before whom the nations are as nothing,* Him did he betray for thirty pieces of silver. A grievous tyrant indeed is the love of gold, and terrible in putting the soul beside itself. A man is not so beside himself through drunkenness[q] as through love of gold, not so much from madness and insanity as from love of gold.

Isa. 40, 15.

For tell me, why didst thou betray Him? He called thee, when a man unmarked and unknown. He made thee one of the twelve, He gave thee a share in His teaching, He promised thee ten thousand good things, He caused thee to work

[p] B. had not power. Mor. Tr. p. 231.
[q] See on Rom. 7, 11. Hom. xiii.

wonders, thou wert sharer of the same table, the same journeys, the same company, the same intercourse, as the rest. And were not these things sufficient to restrain thee? For what reason didst thou betray Him? What hadst thou to charge Him with, O wicked one? Rather, what good didst thou not receive at His hands? He knew thy mind, and ceased not to do His part. He often said, *One of you shall betray Me.* He often marked thee, and yet spared thee, and though He knew thee to be such an one, yet cast thee not out of the band. He still bore with thee, He still honoured thee, and loved thee, as a true disciple, and as one of the twelve, and last of all, (oh, for thy vileness!) He took a towel, and with His own unsullied hands He washed thy polluted feet, and even this did not keep thee back. Thou didst steal the things of the poor, and that thou mightest not go on to greater sin, He bore this too. But He persuaded thee not. Hadst thou been a beast, or a stone, shouldest thou not have been changed by these kindnesses towards thee, by these wonders, by this teaching? Though thou wast thus brutalized, yet still He called thee, and by wondrous works, He drew thee, that wast more senseless than a stone, to Himself. Yet for none of these things didst thou become better.

Hom. VI.

Matt. 26, 21.

Ye wonder perhaps at such folly of the traitor; dread therefore that which wounded him. He became such from avarice, from the love of money. Cut out this passion, for to these diseases does it give birth; it makes us impious, and causes[r] us to be ignorant of God, though we have received ten thousand benefits at His hands. Cut it out, I entreat you, it is no common disease, it knoweth how to give birth to a thousand destructive deaths. We have seen his tragedy[t]. Let us fear lest we too fall into the same snares. For this was it written, that we too should not suffer the same things. Hence did all the Evangelists relate it, that they might restrain us. Flee then far from it. Covetousness consisteth not alone in the love of much money, but in loving money at all. It is grievous avarice to desire more than we need. Was it talents of gold that persuaded the traitor? Nay, but thirty pieces of silver. He betrayed his Lord for thirty

[t] πάθος.

[r] παρασκευάζει, which when used without a preposition is more immediate than 'prepares.'

Phil. 2, 5-8. pieces of silver! Do ye not remember what I said before, that covetousness is not shewn in receiving much, but rather in receiving little things? See how great a crime he committed for a little gold, rather not for gold, but for pieces of silver.

It cannot, it cannot be that an avaricious man should ever see the face of Christ! This is one of the things which are impossible. It is the root of evils, and if he that possesses one evil thing, falls from that glory, where shall he stand who bears with him the root. He who is the slave of money, cannot be a true servant of Christ. Christ Himself hath declared that the thing is impossible. *Ye cannot*, He says, *serve God and Mammon*, and, *No man can serve two masters*, for they lay upon us contrary orders. Christ says, "Spare the poor;" Mammon says, "Take from them even that they have." Christ says, "Empty thyself of what thou hast;" Mammon says, "Take also what they have[s]." Seest thou the opposition, seest thou the strife? Would ye that I shew how a man cannot easily obey both, but must despise one? Nay, does it need proof? How so? Do we not see in very deed, that Christ is despised, and Mammon honoured? Perceive ye not how that the very words are painful? How[t] much more then the thing itself? But it does not appear so painful in reality, because we are possessed with the disease. Now if the soul be but a little cleansed of the disease, as long as it remains here, it can judge right; but when it departs elsewhere, and is seized by the fever, and is engaged in the pleasure of the thing itself, it hath not its perception clear, it hath not its tribunal uncorrupt. Christ says, *Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple;* Mammon says, "Take the bread from the hungry." Christ says, *When thou seest the naked, cover him;* the other says, "Strip the naked." Christ says, *Thou shalt not hide thyself from thine own flesh*, and those of thine own house[1]; Mammon says[2], "Thou shalt not pity those of thine own seed; though thou seest thy mother or thy father in want, despise them." Why say I father or mother? "Thine own soul," he says, "destroy it also." And he is obeyed! Alas! that he, who commands us cruel,

Matt. 6, 24.

(6)

Luke 14, 33.

Is. 58, 7.

Is. 58, 7.

[1] See 1 Tim. 5, 8. and Gal. 6, 10.

[2] See Mark 7, 11.

[s] So Ben. Sav. 'what thou hast not.' [t] B. 'And if the word, how.'

and mad, and brutal things, is listened to rather than He who bids us gentle and healthful things! For this is hell appointed; for this, fire; for this, that river of fire; for this, the worm that dieth not.

I know that many hear me say these things with pain, and indeed it is not without pain I say them. But why need I say these things? I could wish the things concerning the kingdom to be ever my discourse, of the rest[1], of the waters of rest, of the green pastures, as the Scripture says, *He maketh me to lie down in green pastures, He leadeth me beside the still waters*, there He maketh me to dwell. I could wish to speak of the place, whence *sorrow and mourning shall flee away.*

[1] B. enjoyment

Ps. 23, 2.

Is. 51, 11.

I could wish to discourse of the pleasures of being with Christ, though they pass all expression and all understanding. Yet would I speak of these things according to my power. But what shall I do? it is not possible to speak concerning a kingdom[u] to one that is diseased and in fever; then we must needs speak of health. It is not possible to speak of honour to one that is brought to trial, for at that time his desire is that he be freed from judgment, and penalty, and punishment. If this be not effected, how shall the other be? It is for this cause that I am continually speaking of these things, that we may the sooner pass over to those other. For this cause does God threaten hell, that none may fall into hell, that we all may obtain the kingdom; for this cause we too make mention continually of hell, that we may thrust you onward towards the kingdom, that when we have softened your minds by fear, we may bring you to act worthily of the kingdom. Be not then displeased at the heaviness of our words, for the heaviness of these words lightens our souls from sin[x]. Iron is heavy, and the hammer is heavy, but it forms vessels fit for use, both of gold and silver, and straightens things which are crooked; and if it were not heavy, it would have no power to straighten the distorted substance. Thus too our heavy speech has power to bring the soul into its proper tone. Let us not then flee from heaviness of speech, nor the strokes it gives; the stroke

[u] He means an earthly kingdom in the first instance.

[x] Al. 'is the very thing that gives occasion to our souls to fly from sins.'

Phil. 2, 5-8. is not given that it may break in pieces or tear the soul, but to straighten it. We know how we strike, how by the grace of God we inflict the stroke, so as not to crush the vessel, but to polish it, to render it straight, and meet for the Master's use, to offer it glittering in soundness, and skilfully wrought against that Day of the river of fire, to offer it having no need of that burning pile. For if we expose not ourselves to fire here, we must needs be burned there, it cannot be otherwise; *For the day of the Lord is revealed by fire.* Better is it that ye be burned for a little space by our words, than for ever in that flame. That this will indeed be so, is plain, and I have ofttimes given you reasons[y] which cannot be gainsaid. We ought truly to be persuaded from the Scriptures alone, but forasmuch as some are contentious, we have brought forward many arguments from reason. Nothing hinders that I now mention them, and what were they? God is just. We all acknowledge this, both Greeks and Jews, and Heretics, and Christians. But many sinners have had their departure without punishment, many righteous men have had their departure after suffering ten thousand grievous things. If then God be just, where will He reward their good to the one, and their punishment to the other, if there be no hell, if there be no resurrection? This reason then do ye constantly repeat[z] to them and to yourselves, and it will not suffer you to disbelieve the resurrection, and whoso disbelieves not the resurrection will take care to live with all heed so as to obtain eternal happiness, which God grant that we all do, by the grace and lovingkindness of our Lord Jesus Christ, with Whom, &c.

1 Cor. 3, 13. *because it shall be.*

[y] See on Rom. 16, 16. Hom. xxxi. Moral. Tr. p. 494.

[z] κατεπᾴδιτε sing as a charm.

HOMILY VII.

PHIL. ii. 5—11.

Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

I HAVE said all that pertains to the heretics. It is befitting (1)
that I now speak of what is our own. They say, that the words, *He thought it not robbery*, are of wrongfully seizing[a]. We have proved, that this is altogether vapid and impertinent, for no man would exhort another to humility on such grounds, nor in this sort does he praise God, or even man. What is it then, beloved? Give heed to what I now say. Since many men think, that, when they are lowly, they are deprived of their proper right, and debased. Paul, to take away this fear, and to shew that we must not be affected thus, says concerning God, that God, the only-begotten Son of the Father, Who was in the form of God, Who was no whit

[a] Meaning, 'He thought it not a robbery for Himself to commit.' The phrase being always used in the sense of 'a gain.' Our language does not seem capable of expressing it exactly.

PHIL. 2, 5-11. inferior to the Father, Who was equal to Him, *thought it not robbery to be equal with God.*

Now learn what this meaneth. Whatsoever a man robs, and takes contrary to his right, he dares not lay aside, from fear lest it perish, and fall from his possession, but he keeps hold of it continually. He who possesses a dignity which is natural to him, fears not to descend from that dignity, being assured that nothing of this sort will happen to him. As for example, Absalom usurped the government, and dared not afterwards to lay it aside. We will go to another example, but if example cannot present the whole matter to you, take it not amiss, for this is the nature of examples, they leave the greater part for the imagination to reason out. A man rebels against his sovereign, and usurps the kingdom: he dares not lay aside or conceal the matter, for if he once put it away, straightway it is gone. Let us take another example; if a man takes any thing violently, he keeps firm hold of it continually, for if he lay it down, he straightway loses it; and generally speaking they who have ought by rapine, are afraid to lay it by, or put it away, or not to keep constantly in that state which they have assumed. Not so they, who have possessions not procured by rapine, as Man, who possesses the dignity of being a reasonable being. But here examples fail me, for there is no natural preeminence amongst us, for no good thing is naturally our own, since they all are inherent in[1] the nature of God. What do we say then? That the Son of God feared not to descend from His right, for he thought not Deity a matter of robbery, He was not afraid that any would strip Him of that nature or that right, wherefore He laid it[b] aside, being confident that He should take it up again. He laid it, knowing that He was not made inferior by so doing. For this cause, Paul says not, "He seized not," but *He thought it not robbery*, for He possessed not that estate by robbery, but it was natural, not conferred[c], it was enduring and safe. Wherefore He refused not to take the form of an inferior[d]. The tyrant fears to lay

[1] συγκεκλήρωται.

[b] The word is neuter, and refers only to 'right,' (ἀξίωμα,) some copies omit 'nature.'

[c] διδομένην, which would imply an *act* of giving.

[d] ὑπασπιστῶν, a soldier of the ranks, who attended on an officer. Herod. v. 111. Xen. Anab. iv. 2. 21.

aside the purple robe in war, while the king does it with much safety. Why so? because he holds his power not as a matter of robbery. He did not refuse to lay it aside, as one who had usurped it, but since He had it as His own by nature, since it could never be parted from Him, He concealed it. Hom. VII.

This equality with God He had not by robbery, but as His own by nature. Wherefore *He emptied Himself.* Where be they who affirm, that He underwent constraint, that He was subjected? Scripture says, *He emptied Himself, He humbled Himself, and became obedient unto death.* How did He empty Himself? By taking *the form of a servant, being made in the likeness of men, and being found in fashion as a man.* It is written, *He emptied Himself* in reference to the text, *each esteeming other better than himself.* Since had He been subjected, had He not chosen it of His own accord, and of His own free will, it would not have been an act of humility. For if He knew not that so it must be, He would have been imperfect. If, not knowing it, He had waited for the time of command, then would He not have known the season. But if He both knew that so it must be, and when it must be, wherefore should He submit to be subjected? To shew, they say, the superiority of the Father. But this shews not the superiority of the Father, but His own inferiority. For is not the name of the Father sufficient to shew the priority of the Father? For beside this, all the Father hath is the Son's; especially as this honour is not capable of passing from the Father to the Son, but beside this, all the Father hath is common to the Son.

Here the Marcionites catch hold of the word, and say, See, He did not become man, but was *made in the likeness of man.* But how can one be *made in the likeness of men?* by putting on a shadow? But this is a phantom, not the likeness of a man, for the likeness of a man is another man. And what wilt thou answer to John, when he says, *The Word was made flesh?* But this same blessed one himself also says in another place, *in the likeness of sinful flesh.* John 1, 14. Rom. 8, 3.

And being found in fashion as a man. See, they say, both *in fashion*, and *as a man.* To be as a man, and to be a man in fashion, is not to be a man indeed. To be a man

Phil. 2, 5-11. in fashion is not to be a man by nature. See with what ingenuousness I lay down what our enemies say, for that is a glorious victory, and fully gained, when we do not conceal what seem to be their strong points. Such concealment is deceit rather than victory. What then do they say? let me repeat their argument. To be a man in fashion is not to be a man by nature; and to be as a man, and in the fashion of a man, this is not to be a man. Is then to take the form of a servant, not to take the form[e] of a servant? So here is an inconsistency[1]; and wherefore do you not first of all solve this difficulty, for as you think that this contradicts us, so do we say that the other contradicts you. He says not, "as the form of a servant," nor "in the likeness of the form of a servant," nor "in the fashion of the form of a servant," but *He took the form of a servant.* What then is this? for there is a contradiction. There is no contradiction. God forbid! it is a cold and ridiculous argument of theirs. He took, say they, the form of a servant, when He girded Himself with a towel, and washed the feet of His disciples. Is this the form of a servant? Nay, this is not the form, but the work of a servant. It is one thing to take[f] the work of a servant, and another to take the form of servant. Why did he not say, He did the work of a servant, which were clearer? For no where in Scripture is *form* put for "work," for the difference is great; the one is the result of nature, the other of action. In common speaking too we never use "form" for "work." Besides, according to them, He did not even perform the work of a servant, neither girded Himself. For if all was a mere shadow, there was no reality. If He had not real hands, how did He wash their feet? If He had not real loins, how did He gird Himself with a towel? and what kind of garments did He take? for Scripture says, *He took his garments.* As then not even the work is found to have really taken place, but it was all a deception, so neither did He wash the feet of His disciples. For if that incorporeal nature was not made manifest, it[g] was not in a body. Who then washed the disciples' feet?

[1] μάχη

John 13, 12.

[e] Old Lat. 'nature.'

[f] This seems to be understood, and the εἶναι to mean 'a thing,' but Lat. 'opus servi esse.'

[g] or He. The sense is difficult. Old Lat. 'For if He was an incor-

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Again, what shall we say to contradict Paul of Samosata? what did he affirm? The very same. But it is no emptying of Himself, that one of human nature, and a mere man, should wash his fellow-servants. For what we said against the Arians, we must repeat against these too, for they differ not from one another, save by a little space of time; both the one and the other affirm the Son of God to be a creature. What then shall we say to them? If He being a man washed man, He emptied not, He humbled not Himself. If He being a man seized not on being equal with God, He is not deserving of praise. That God should become man, is great, unspeakable, inexpressible humility; but what humility is there in that one, who was a man, should do the works of men? And where is the work of God ever called *the form of God?* for if He were a mere man, and was called the form of God by reason of His works, why do we not say the same of Peter, for he wrought greater deeds than Christ Himself? Why say you not of Paul, that he had the form of God? Why did not Paul give an example of himself, for he wrought very many servile works, and refused none. He says, *For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.* 2 Cor. 4, 5.

These are absurdities and trifles! Scripture says, He *emptied Himself.* How did He empty Himself? tell me. What was His emptying? what His humiliation? was it because He wrought wonders? But this Paul and Peter did, so that this was not peculiar to the Son. What means this which he says, *Being made in the likeness of men?* He had many things belonging to us, and many He had not; for instance, He was not born of wedlock. He did no sin. These things had He which no man has. He was not what He seemed only, but He was God also; He seemed to be a man, but He was not like the mass of men, though He were like them in flesh. He means then, that He was not a mere man. Wherefore he says, *in the likeness of men.* For we indeed are soul and body, but He was God, and soul and body, wherefore he says, *in the likeness.* For lest when you hear that He emptied Himself, you should think that some change, and

poreal being, He was not seen, He was not in a body.' Ben. Lat. omits the first 'not,' and has 'and was not,' but without Greek authority.

Phil. 2, 5-8. degeneracy, and loss is here; he says, whilst He remained what He was, He took that which He was not, and being made flesh He remained God, in that He was the Word.

John 1, 14.

In this then He was like man, and for this cause Paul says, *and in fashion*, not to say that His nature degenerated, or that any confusion was here, but He became man in fashion[h]. For when he had said that *He took the form of a servant*, he made bold[i] to say this also, seeing that the first would silence all objectors; since when he says, *In the likeness of sinful flesh*, he says not that He had not flesh, but that that flesh sinned not, but was like to sinful flesh. Like in what? in nature, not in sin, therefore was His like a sinful soul. As then in the former case he speaks of similarity, because He was not equal in every thing, as His not being born of wedlock, His being without sin, His being not a mere man, he well said *as a man*, for He was not one of the many, but *as* one of the many. The Word who was God did not degenerate into man, nor was His substance changed, but he appeared as a man; not to delude us with a phantom, but to instruct us in humility. When therefore he says, *as a man*, this is what he means, since He calls Him a Man elsewhere also, when he says, *there is one God, and one Mediator between God and men, the Man Christ Jesus.*

1 Tim. 2, 5.

Thus much against these heretics. I must now speak against such as deny that He took a soul[k]; if *the form of God* is "perfect God," then the *form of a servant* is "a perfect servant." Again our argument turns against the Arians. *Being in the form of God*, it is written, *He thought it not robbery to be equal with God.* We do not find "He became," "He took," concerning His divinity, but *He emptied Himself, taking the form of a servant, being made in the likeness of men;* concerning his humanity we find *He took, He became.* He became the latter. He took the latter. He was the former. Let us not then confound nor divide the natures. There is one God, there is one Christ, the Son of God; when I say "One," I mean a union, not a confusion, the one Nature did not degenerate into the other, but was united with it.

[h] Ben. reads σχήματι as one word.

[i] i. e. without fear of giving countenance to the Docetæ, or Marcionites, as he had used so strong an expression of reality; or as p. 81.

[k] The Apollinarian heresy.

He humbled Himself, being made obedient unto death, even the death of the cross. See, says one, He became obedient, not being equal to Him Whom He obeyed. O ye obstinate ones and unwise! This doth not at all lower Him. For we too ofttimes become obedient to our friends, yet this makes us not inferior. He became obedient willingly as a Son to His Father; He fell not thus into a servile state, but by this very act above all others guarded His wondrous Sonship, by thus greatly honouring the Father. He honoured the Father, not that thou shouldest dishonour Him, but that thou shouldest the rather admire Him, and learn from this act, that He is a true Son, in honouring His Father more than all besides. No one hath thus honoured God. As was His height, such was the correspondent humiliation which He underwent. As He is greater than all, and no one is equal to Him, so in honouring His Father, He surpassed all, not by necessity, nor unwillingly. This too is part of His excellence, yea, words fail me. Truly it is a great and unspeakable thing, that He became a servant; that He underwent death, is far greater; but there is something still greater, and more strange; what is this? All deaths are not alike; His death seemed to be the most ignominious of all, to be full of shame, to be accursed; for it is written, *Cursed is every one that hangeth on a tree.* For this cause the Jews eagerly desired to slay Him in this manner, to make Him a reproach, that if no one fell away from Him by reason of His death, yet they might from the manner of His death. For this cause two robbers were crucified with Him, and He in the midst, that He might share their ill repute, and that the Scripture might be fulfilled, *And he was numbered with the transgressors.* Yet so much the more doth truth shine forth, so much the more doth it become bright; for when His enemies plotted such things against His glory, and it yet shines forth, the wonder appeareth still greater. It was not by slaying Him simply, but by slaying Him in such sort did they think to make Him abominable, to prove Him more abominable than all men, but they availed nothing. And both the robbers also were such impious ones, (for it was afterward that the one repented,) that, even when on the cross, they reviled Him; neither the consciousness of

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Deut. 21, 23. Gal. 3, 13.

Is. 53, 12.

Phil. 2, 5-8. their own sins, nor their present punishment, nor their suffering the same things, restrained their madness. Wherefore the one spake to the other, and silenced him by saying, Luke 23, 40. *Dost not thou fear God, seeing thou art in the same condemnation?* So great was their wickedness. Yet hence He received no hurt to His own glory, wherefore it is written, *God hath highly exalted Him, and given Him a Name which is above every name.* When the blessed Paul hath made mention of the flesh, he fearlessly speaks of all His humiliation. For until he had mentioned that He took the form of a servant, and while he was speaking of His Divinity, behold how loftily he doth it, (loftily, I say, according to his power; for he speaks not according to His worthiness, seeing that he is not able.) *Being in the form of God, He thought it not robbery to be equal with God.* But when he had said, that He became Man, henceforth he discourseth of His low estate, being confident that the mention of His low estate would not harm His Divinity, since His flesh admitted this.

Ver. 9—11. *Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* We well say against the heretics, If this is spoken of one who was not incarnate, if of God the Word, how did He highly exalt Him? Was it[l] as if He gave Him something more than He had before? He would then have been made imperfect in this point, and would have been made perfect for our sakes. For if He had not done good deeds to us, He would not have obtained that honour! *And hath given Him a Name.* See, He had not even a name, as they say! But how, if He received it as His due, is He found here[m] to have received it by grace, and as a gift? And that *a Name which is above every name:* and of what kind let us see is that Name? *that at the Name of Jesus,* saith He, *every knee should bow.* They (the heretics) explain name by glory. This glory then is above all glory, and this glory is in short that all worship Him! But ye hold yourselves far off from the greatness of God, who think that

[l] B. and for this reason exalt Him, as if. [m] B. adds, here.

ye know God, as He knoweth Himself, and from this it is plain, how far off ye are from right thoughts of God. And this is plain from hence. Is this[1], tell me, glory? Therefore before men were created, before angels or before archangels, He was not in glory. If this be the glory which is above every glory, (for this is the meaning of *above every name*,) though He were in glory before, yet was He in glory inferior to this. It was for this then that He made the things that are, that He might be raised to glory, not from His own goodness, but because He required glory from us! See ye not their folly? see ye not their impiety?

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[1] i. e. his worship.

Now if they had said this of Him that was incarnate, there had been reason, for God the Word[n] allows that this be said of His flesh. It touches not His divine nature, but has to do altogether with the dispensation. But if this be explained of His divinity, no pardon remains for such impiety. So that[o] when we say God made Man immortal; though I speak of man as a whole[2], I understand what I say. What means *of things in heaven, and things in the earth, and things under the earth?* It means the whole world, and angels, and archangels, and men, and devils; or that both the just and sinners,

[2] περὶ τοῦ ὅλου.

And every tongue, should *confess that Jesus Christ is Lord, to the glory of God the Father.* That is, that all should say so; and this is glory to the Father. Seest thou how wherever the Son is glorified, the Father is also glorified? Thus too when the Son is dishonoured, the Father is dishonoured also. If this be so with us, where the difference is great between fathers and sons, much more in respect of God, where there is no difference, doth honour and dishonour[p] pass on to Him. If the world be subjected to the Son, this is glory to the Father. And so when we say that He is perfect, wanting nothing, and not inferior to the Father, this is glory to the Father. This is a great proof of His power, and goodness, and wisdom, that He begat such a Son, no whit inferior, neither in goodness nor wisdom. When I say that He is wise as the Father, and no whit inferior, this is a proof of the great wisdom of the Father; when I say that He is

[n] So B. Edd. The Word of God.
[o] ὥστε, read perhaps ὥσπερ, 'as.'
[p] B. insult.

Phil. 2, 9-11. powerful as the Father, this is a proof of the Father's power. When I say that He is good as the Father, this is the greatest evidence of His goodness, that He begat such (a Son), in no whit less or inferior to Himself. When I say that He begat Him not inferior in substance but equal, and not of another substance, in this I again wonder at God, His power, and goodness, and wisdom, that He hath manifested to us Another, of Himself, such as Himself, except in His not being the Father. Thus whatsoever great things I say of the Son, pass on to the Father. Now if this small and light matter (for it is but a light thing to God's glory that the world should worship Him) is to the glory of God, how much more so are all those other things?

Moral. Let us then believe to His glory, let us live to His glory, for one is no use without the other; when we glorify Him rightly, but live not rightly, then do we especially insult Him, because we are enrolled under Him as a Master and Teacher, and yet despise Him, and stand in no dread of His fearful judgment seat. It is no wonder that the heathen live impurely. This merits not such condemnation. But that Christians, who partake in such great mysteries, who enjoy so great glory, that they should live thus impurely, this is worst of all, and unbearable. For consider[p], He was obedient to the uttermost, wherefore He received the honour which is on high. He became a servant, wherefore He is Lord of all, both of Angels, and of all other. Let us too not suppose then that we descend from what is our due, when we humble ourselves. For thus in all likelihood may we be more highly exalted; then do we especially become admirable. For that the lofty man is really low, and that the lowly man is exalted, the sentence of Christ sufficiently declares. Let us however examine the matter itself. What is it to be humbled? Is it not to be blamed, to be accused, and calumniated? What is it to be exalted? Is it not to be honoured, to be praised, to be glorified? Well. Let us see how the matter is. Satan was an angel, he exalted himself. What then? was he not humbled beyond all other? has he not the earth as his place? is he not condemned and accused by all? Paul was a man, and humbled himself. What then? is he

[p] So B. Edd. For tell me.

not admired? is he not praised? is he not lauded? is he not the friend of Christ? Wrought he not greater things than Christ? did he not ofttimes command the devil as a captive slave? did he not carry him about as an executioner[q]? did he not hold him up to scorn? held he not his head bruised under his feet? did he not with much boldness beg of God that others too might do the same? Why speak I of this? Absalom exalted himself, David humbled himself; which of the twain was raised up, which became glorious? For what could be a more evident proof of humility than these words which that blessed Prophet spoke of Shimei, *Let him curse, for the Lord hath bidden him*[r]. The Publican humbled himself, although his act can hardly be called humility, yet it was in a right minded manner he spake those things which he said. The Pharisee exalted himself,—but if it seems good let us dismiss persons, and search into the matter. Let there be two men, both rich, and highly honoured, and elevated by wisdom and power, and other worldly advantages; then let one of them seek honour from all, let him be angry if he receive it not, let him require more than is due and exalt himself; let the other despise the whole matter, and bear himself unkindly towards no one on this account, and evade honour when offered to him. Which then is the greater, he who receives it not and yet seeks it, or he who despises it when given? It is plain that the latter is, and with reason; for it is not possible to obtain glory any other way than by fleeing from glory, for as long as we pursue it, it flies from us, but when we flee from it, it pursues us. If thou wouldest be glorious, do not desire glory. If thou wouldest be lofty, do not make thyself lofty. And further, all honour him who does not grasp at glory, but spurn him who seeks it. For the nature of man somehow or other is fond of contention, and leans to contrary feeling. Let us therefore despise glory, for thus we shall be enabled to become lowly, and still more to become exalted. Exalt not thyself, that thou mayest be exalted by another; he that is exalted by himself is not exalted by others, he who is humbled by himself is not

Hom. VII.

2 Kings 16, 11.

[q] See on 1 Tim. 1, 20. Hom. v. (2) Tr. p. 44. where he says, that Satan seems to have been *forced* to execute judgment.

[r] Edd. here insert, 'And if you please we will examine the very case itself.' B. omits this, and Sav. has it in brackets.

Phil. 2, 9-11. humbled by others. Haughtiness is a great evil, it is better to be a fool than haughty; for in the one case, the folly is only a perversion of intellect, but in the other case it is still worse; for it is folly joined with madness: the fool is an evil to himself; but the haughty man is a plague to others too. This misery comes of senselessness. One cannot be haughty-minded without being a fool; and he that is brim-full of folly is haughty[1].

[1] ἀπονενοημένος.

Prov. 26, 12. Listen to the Wise Man, who says, *Seest thou a man wise in his own conceit? there is more hope of a fool than of him.* Seest thou how it was not without reason I said, that the evil of which I am speaking is worse than that of folly, for it is written, *There is more hope of a fool than of him?* Wherefore, St. Paul too said, *Be not wise in your own conceits.* Rom. 12, 16. Tell me what description of bodies do we say are in good health, those which are much inflated, and are inwardly full of much air and water, or those which are kept low, and have their surface such as marks restraint? It is manifest that we should choose the latter. So too with the soul, that which is puffed up has a worse disease than dropsy, whilst that which is under restraint is freed from all evil. How great then are the good things which lowliness of mind bringeth to us! What wouldest thou have[5]? Forbearance? freedom from anger? love to our fellow men? soberness? attentiveness? All these good things spring from lowly-mindedness, and their contraries from haughtiness: the haughty man must needs be insolent, a brawler, wrathful, bitter, sullen, a beast rather than a man. Art thou strong, and proud thereat? Thou shouldest rather be humble on this account. Why art thou proud for a thing of nought? For a lion is bolder than thou, a wild boar is stronger, and thou art not even as a fly in comparison with them. Robbers too, and violaters of tombs, and gladiators, and even thine own slaves, and those perchance who are the worst subjects, are stronger than thou. Is this then a fit subject for praise? Art thou proud of such a matter? Bury thyself for shame!

But art thou handsome and beautiful? This is the boast of crows! Thou art not fairer than the peacock, as regards either its colour or its plumage; the bird beats thee in plumage,

[5] B. Have you not from this?

it far surpasseth thee in its feathers[1] and in its colour. The swan too is passing fair, and many other birds, with whom if thou art compared thou wilt see that thou art nought. Often too worthless boys, and unmarried girls, and harlots, and effeminate men have had this boast; is this then a cause for arrogance? But art thou rich? Whence so? what hast thou? Gold, silver, precious stones! This is the boast of robbers, of man-slayers, of those who work in the mines. That which is the labour of criminals becomes to thee a boast! But dost thou adorn and deck thyself out? Well, we may see horses also decked out, and among the Persians camels too, and for men, all such as are about the stage. Art thou then not ashamed to boast thyself of these things, if unreasoning animals, and slaves, and man-slayers, and effeminate, and robbers, violaters of tombs, share with thee? Dost thou build splendid palaces? and what of this? Many jackdaws dwell in more splendid houses, and have more noble retreats. Dost thou not see how many, who were mad after money, have built houses in fields and desert places, that are retreats for jackdaws? But art thou proud on account of thy voice? Thou canst by no means sing more shrilly than the swan or the nightingale. Is it for thy varied knowledge of arts? But what is wiser than the bee in this; what embroiderer, what painter, what geometrician, can imitate her works? Is it for the fineness of thy apparel? But here the spiders beat thee. Is it for the swiftness of thy feet? Again the first prize is with unreasoning animals, the hare, and the gazelle, and all the beasts[1] which are not wanting in swiftness of foot. Hast thou travelled much? Not more than the birds; their transit is more easily made, they have no need of provisions for the way, nor beasts of burden, for their wings are all-sufficient for them; this is their vessel, this their beast of burden, this their car, this is even their wind, in short, all that a man can name. But art thou clear sighted? Not as the gazelle; not as the eagle. Art thou quick of hearing? the ass is more so. Of scent? the hound suffers thee not to surpass him. Art thou a good provider? yet thou art inferior to the ant. Dost thou

Hom. VII. κόμῃ

(6)

[1] ἀπολείπεται is better with a word after it, read perhaps πτηνῶν, 'and the beasts that are not left behind by the birds for swiftness of foot.'

Phil. 2, 9-11. gather gold? Yet not as the Indian ants. Art thou proud because of thy health? Unreasoning creatures are far better than we both in habit of body, and in independence, for they fear no poverty. *Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns.* 'And surely,' He means, 'God has not created the irrational animals superior to ourselves.' Dost thou mark what want of consideration is here? Dost thou observe the lack of all investigation? Dost thou observe the great advantage which we derive from an investigation of the points? He, whose mind is lifted up above all men, is found to be even lower than the irrational creatures.

Matt. 6, 26.

But let us have pity upon him, and not follow his example; nor because the limits of our mortal nature are too narrow for his conceit of himself, let us proceed to lower him[u] to the level of the beasts that are without reason, but let us lift him up from thence, not for his own sake, for he derives no better fate, but that we may set forth the loving-kindness of God, and the honour which He has vouchsafed us. For there are things, yes, there are things wherein the irrational animals have no participation with us. And of what sort are these? Piety, and a life based on virtue. Here thou canst never speak of fornicators, nor of effeminate persons, nor of murderers, for from them we have been severed. And what then is this which is found here? We know God, His Providence we acknowledge, and are embued with true philosophy concerning immortality. Here let[x] the irrational animals give place. They cannot contend with us in these points. We live in self-command[y]. Here the irrational animals have nothing in common with us. For, while coming behind all of them, we exercise dominion over them; for herein lies the superiority of our dominion, that, while coming behind them, we yet bear rule over them: that thou mightest be instructed that the cause of these things is, not thyself, but God who made thee, and gave thee reason. We set nets and toils for them, we drive them in, and they are at our mercy.

Sobriety of mind, a compliant temper, mildness, contempt of money, are prerogatives of our race; but since thou who art

[u] So B. Edd. it.

[x] B. om. 'let.'

[y] σωφρονούμεν. The word may be used of sobriety, chastity, or moderation.

one of those blinded by presumption[1] hast none of these, thou doest well in entertaining notions either above the level of mankind, or beneath the very irrational creatures. For this is the nature of blind presumption and of audacity; it is either unduly elevated, or on the other hand it is equally depressed, never observing a proper proportion. We are equal to Angels in this respect, that we have a Kingdom pledged to us, the choir[z], unto which Christ is joined. He that is a man may be scourged, yet does he not succumb. A man laughs at death, is a stranger to fear and trembling, he does not covet the larger portion. So that they all who are not like this are beneath the irrational animals. For when in the things of the body thou wouldest have the advantage, but hast no advantage in the things that concern the soul, how art thou aught else than inferior to the irrational animals? For bring forward one of the vicious and unthinking, of those that are living in excess and to self[2]. The horse surpasses him in warlike spirit, the boar in strength, the hare in swiftness, the peacock in grace, the swan in fineness of voice, the elephant in size, the eagle in keenness of sight, all birds in wealth. Whence then dost thou derive thy title to rule the irrational creatures? from reason? But thou hast it not? for when thou ceasest to make a due use of it, thou dost on the other hand degenerate into something inferior to them; for when thou possessing reason art more irrational than they, it had been better hadst thou never from the first become capable of exercising reason. For it is not the same thing after having received dominion to betray the trust, but to let pass the season to receive it. That sovereign, who is below the level of his guards, had better never have had on the purple. And it is the very self-same thing in this case. Knowing then that without virtue we are inferior to the very irrational animals, let us exercise ourselves therein, that we may become men, yea rather Angels, and that we may enjoy the promised blessings, through the grace and lovingkindness of our Lord Jesus Christ, with Whom, &c.

Hom. VII.

[1] ἀπονενοημένων.

[2] ἐν πλεονεξίᾳ.

[z] ἡ μετὰ Χ χορεία, see Rev. xiv. 1.

HOMILY VIII.

PHIL. ii. 12—16.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ.

(1) THE admonitions, which we give, ought to be accompanied with commendations, for thus they become even welcome, when we refer those, whom we admonish, to that measure of zeal which they have themselves exhibited; as Paul, for instance, did here; and observe with what singular discretion; *Wherefore, my beloved*, he says; he did not say simply 'be obedient,' not until he had first commended them in these words, *as ye have always obeyed;* i. e. 'it is not other men, but your own selves, whom I bid you take example by,' and why, *much more in my absence?* 'Ye seemed perhaps at that time to be doing every thing out of respect to me, and from a principle of shame, but that is no longer so; if then ye make it evident that ye now strive more earnestly, it is also made evident that neither then was it done out of consideration to me, but for God's sake.' Tell me, what wouldest thou?

'not that ye give heed to me, but that ye *work out your own salvation with fear and trembling;*' for it is impossible for one, who lives devoid of fear, to set forth any high or commanding example; and he said not merely *with fear*, but he added, *and with trembling*, which is an excessive degree of fear, as he was desirous to make them take the better heed. Such fear had Paul: and therefore he said, I fear *lest having preached to others, I myself should be a castaway.* For if without the aid of fear temporal things can never be achieved, how much less spiritual matters; for I desire to know, who ever learnt his letters without fear? who ever became a proficient in any art, without fear? But if, when the devil does not lie in the way, where indolence is the only obstacle, so much of fear is necessary merely in order that we may master that indolence which is natural to us; where there is so fierce a war, so great hindrances, how can we by any possibility be saved without fear?

Hom. VIII.

1 Cor. 9, 27.

And how may this fear be produced? If we but consider that God is every where present, that He heareth all things, that He seeth all things, not only whatsoever is done and said, but also all that is in the heart, and in the depth of the soul, for He is *a Discerner of the thoughts and intents of the heart*, if we so dispose ourselves, we shall not do or say or imagine aught that is evil. For, tell me, if thou hadst to stand constantly near the person of a ruler, wouldest not thou stand there with fear? and how standing in God's presence, dost thou laugh and throw thyself back, and not conceive fear and dread? Let it never be that thou despisest His longsuffering; for it is to bring thee to repentance that He is longsuffering; and when thou doest aught, never allow thyself to do it, without being sensible that God is present in all things, for He *is* present. So then whether eating, or preparing to sleep, or giving way to passion, or robbing another, or whatever thou art about, consider that God is standing by, and thou wilt never be led into laughter, never be inflamed with rage. If this be thy thought continually, thou wilt continually be in *fear and trembling*, forasmuch as thou art standing beside the King. The builder, though he be experienced, though he be perfectly master of his art, yet stands with *fear and trembling*, lest he fall down

Heb. 4, 12.

Phil. 2,12-16. from the building. Thou too hast believed, thou hast performed many good deeds, thou hast mounted high: secure thyself, be in fear as thou standest, and keep a wary eye, lest thou fall thence. For manifold are the spiritual sorts of wickedness which aim to cast thee down. *Serve the Lord with fear*, he says, *and rejoice unto Him with trembling.* And how is rejoicing compatible with *trembling?* Yet this, be assured, is the only rejoicing; for when we perform some good work, and such as beseemeth those who do any thing *with trembling*, then only do we rejoice. *Work out your own salvation with fear and trembling:* he says not, 'work,' but *work out*, i. e. with much earnestness, with much diligence; but as he had said, *with fear and trembling*, and had thrown them into anxiety, see how he relieves their alarm: for what does he say? *It is God that worketh in you.* Fear not because I said, *with fear and trembling.* I said it not with this view, that thou shouldest give up in despair, that thou shouldest suppose virtue to be somewhat difficult to be attained, but that thou mightest be led to follow after it, and not spend thyself in vain pursuits; if this be the case, God will work all things. Do thou be bold; *for it is God that worketh in you.* If then He worketh, it is our part to bring a mind ever resolute, clenched and unrelaxed. *For it is God that worketh in you both to will and to do.* 'If He does Himself work in us to will, how dost thou[a] exhort us? for if He works Himself even the will, the words, which you speak to us, have no meaning, *that ye have obeyed;* for we have not *obeyed;* it is without meaning that thou sayest, *with fear and trembling;* for the whole is of God.' It was not for this that I said to you, *for He worketh in you both to will and to do*, but my object was to relieve your anxiety. If thou wilt, in that case He will 'work in thee to will.' Be not affrighted, or wearied; both the hearty desire and the accomplishment are a gift from Him: for where we have the will, thenceforward He will increase our will. For instance, I desire to do some good work: He has wrought the good work itself, and by means of it He has wrought also the will. Or he says this in the excess of his piety, as when he declares that our welldoings are gifts of grace.

Eph. 6, 12.

Ps. 2, 11.

[a] So B. Edd. 'he.'

As then, when he calls these gifts, he does not put us out of the pale of free will, but accords this to us, so when he says, 'to work in us to will,' he does not deprive us of free will, but he shews that by actually doing right we greatly increase our heartiness in willing. For as doing comes of doing, so of not doing comes not doing. Hast thou given an alms? Thou art the more incited to give; but hast thou refused to give? thou art become so much the more disinclined. Hast thou practised temperance for one day? Thou hast an incitement for the next likewise. Hast thou indulged to excess? Thou hast increased the inclination to self-indulgence. [b] *When the man cometh (into the depth of vice), then cometh also contempt.* As, then, when a man descends into the depth of iniquity, he turns a despiser; so whosoever enters the depth of godliness, quickens his exertions. For as the one runs riot in despair, so the second, under a sense of the multitude of good things, exerts himself the more, fearing lest he should lose the whole. *According to His good pleasure*, he says, that is, 'for love's sake,' for the sake of pleasing Him; to the end that we may do that which is acceptable to Him; that the things may be done according to His will. Here he shews, and makes it a ground of confidence, that He is sure to work in us, for it is His will that we live as He desires we should, and if He desires it, He Himself both worketh in us to this end[c], and will certainly accomplish it; for it is His will that we live aright. Seest thou, how he does not deprive us of free will?

Hom. VIII. (2.)

Prov. 18, 3.

Do all things without murmurings and disputings. The devil, when he finds that he has no power to withdraw us from doing right, goes about[d] to spoil our reward by other means. For he has taken occasion to insinuate pride or vain-glory, or if not this, then murmuring, or, if none of these, misgivings. Now then see how Paul sweeps away all these. He said on the subject of humility all that he did say, to overthrow pride; he spoke of vain-glory to pull down vanity; and elsewhere too he says, *not as in my presence*

[b] These words are added by LXX, understanding 'cometh,' as 'cometh far.'

[c] This clause, πρὸς δὲ τοῦτο αὐτὸς ἐνεργεῖ, is difficult. Old Lat. seems to have used ἐνάγει, making the sense, 'and thus far Himself instructs us.'

[d] So Ben. and B. Sav. t. 'wishes.'

Phil. 2,12-16. *only*, but here he speaks of *murmuring and disputing*. But why, I want to know, when in the case of the Corinthians he was engaged in uprooting this evil tendency, did he remind them of the Israelites, but here has said nothing of the sort, but simply charged them? Because in that case the mischief was already done, for which reason there was need of a more severe stroke and a sharper rebuke; but here he is giving admonitions to prevent its being done. Severe measures then were not called for in order to secure those that had not yet been guilty; as in leading them to humility he did not subjoin the instance in the Gospel, wherein the proud were punished, but laid the charge as from God's lips; and he addresses them as free, as children of pure birth, not as servants; for in the practice of virtue a rightminded and generous person is influenced by those who have done well, but one of bad principles is not led by these, but by the example of such as receive punishment; the one by the consideration of honour, the other of chastisement. Wherefore also writing to the Hebrews, he said, bringing forward the example of Esau, *Who for one morsel of meat sold his birthright;* and again, *if any man draw back, my soul shall have no pleasure in him.* And among the Corinthians were many who had been guilty of fornication. Therefore he said, *And lest when I come again my God will humble me among you, and that I shall bewail many that have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed. That ye may be blameless and harmless;* i. e. irreproachable, unsullied; for murmuring occasions no slight stain. And what means *without disputing?* 'Is it good, or not good?' Do not question, he says, though it be trouble, or labour, or any thing else whatever. He did not say, 'that ye be not punished,' notwithstanding that punishment is reserved for the thing; and this he made evident in the Epistle to the Corinthians; but here he said nothing of the sort; but he says, *That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine like lights in the world, holding forth the word of life, that I may rejoice in the day of Christ.* Observest thou that he is instructing these not to murmur? So that murmur-

Luke16, 23? 18, 14?

Heb.12, 16.

Heb.10, 38.

2 Cor. 12, 21.

ing is left for unprincipled and graceless slaves; for tell me, what manner of son is that, who murmurs at the very time that he is employed in the affairs of his father, and is working for his own benefit? Consider, he says, that you are labouring for yourself, that it is for yourself that you are laying up; it is for those to murmur, when others profit by their labours, others reap the fruit, while they bear the burthen; but he that is gathering for himself, why should he murmur? Because his wealth does not increase? But this is not the case. Why does he murmur who acts of free-will, and not by constraint? It is better to do nothing than to do it with murmuring, for even the very thing itself is spoilt; and do you not remark that in our own families we are continually saying this; 'it were better for these things never to be done, than to have them done with murmuring?' and we had often rather be deprived of the services some one owes us, than submit to the inconvenience of his murmuring. For murmuring is intolerable, most intolerable; it borders upon blasphemy. Otherwise why had those men to pay a penalty so severe? It is a proof of ingratitude; the murmurer is ungrateful to God, but whoso is ungrateful to God does thereby become a blasphemer. Now there were at that time, if ever, uninterrupted troubles, and dangers without cessation: there was no pause, no remission: innumerable were the horrors, which pressed upon them from all quarters, but now we have profound peace, a perfect calm. Hom. VIII.

Wherefore then murmur? Because thou art poor? Yet think of Job. Or because sickness is thy lot? What then if, with the consciousness of as many excellencies and as high attainments as that holy man, thou hadst been so afflicted? Again reflect on him, how that for a long time he never ceased to breed worms, sitting upon a dunghill and scraping his sores; for the account says, that (*after a long time had passed,*) *then said his wife unto him, How long wilt thou persist, saying, Yet a little while I bide in expectation?* But your child is dead? What then if thou hadst lost all thy children, and that by an evil fate, as he did? For ye know, ye know well, that it is no slight alleviation to take our place beside the sick man, to press mouth to mouth, to close the eyes, to stroke the beard, to hear the last accents; but that (3) Job 2, 9. LXX.

Phil. 2,12-16. just man was vouchsafed none of these consolations, they all being overwhelmed at once. And why do I say this? Hadst thou, thine own self, been bidden to slay and offer up thine own son, and to see the body consumed, like that blessed Patriarch, what wouldest thou have done? What then must he have felt whilst he was erecting the altar, laying on the wood, binding his child? But there are some who revile thee? What then would have been thy feelings, had thy friends, come to administer consolation to thee, spoken like Job's? For, as it is, innumerable are our sins, and we deserve to be reproached; but in that case he who was most true, most just, most godly, who kept himself from every evil deed, heard the contrary of those laid to his charge by his friends. What then, tell me, if thou hadst heard thy wife exclaiming in accents of reproach; *I am a vagabond and a servant, wandering from place to place, and from house to house, waiting until the sun goes down, that I may rest from the woes that encompass me.* Why dost thou speak so, O foolish woman? for is thine husband to blame for these things? Nay, not he, but the devil. *Speak a word against God*, she says, *and die;*—and if thereupon the stricken man had cursed and died, how wouldest thou be the better?—No disease you can name is worse than that of his, though you name ten thousand. It was so grievous, that he could no longer be in the house and under cover; such, that all men gave him up; for if he had not been irrecoverably gone, he would never have taken his seat without the city, a more pitiable object than those afflicted with leprosy; for these are both admitted into houses, and they do herd together; but he passing the night in the open air, naked upon a dunghill, could not bear a garment upon his body. How so? Perhaps it would only have added pain to the pangs which he endured. For *I melt the clods of the earth*, he says, *while I scrape off my sore*[c]. His flesh bred boils and worms in him, and that continually. Seest thou how each one of us sickens at the hearing of these things? but if they are intolerable to hear, is the sight of them more tolerable? and if the sight of them is intolerable, how much more intolerable to undergo them? And yet that saint did undergo

Job 2,9. LXX.

Job 7,5. LXX.

[c] Eng. Vers. "My flesh is clothed with worms and clods of the earth."

them, and not for two or three days, but for a long while, and he sinned not even with his lips. What disease can you describe to me like this, so exquisitely painful? for was not this worse than blindness? *The things which my soul refused to touch*, he says, *are as my sorrowful meat*, and not only this, but that which affords cessation to others, night and sleep, brought no alleviation to him, nay, were worse than any torture. Hear his words; *Though thou scarest me with dreams, and terrifiest me through visions. If it be morning, I say, When will it be evening?* and though suffering this, he murmured not. Nor was this all his woe; but bad repute in the eyes of the world was added; for they forthwith concluded him to be guilty of endless crimes, judging from all that he suffered. And accordingly this is the consideration, which his friends urged upon him; *Know therefore that God exacteth less of thee than thine iniquities deserve.* Wherefore he himself said, *But now they that are younger than I have me in derision, whose fathers I would have disdained to set with the dogs of my flock.* And much worse was this than death! Yet though assaulted on all sides by a flood like this, when there raged around him a fearful storm, clouds, rain, lightnings, whirling winds and waterspouts, he remained himself unmoved, seated as it were in the midst of this surge, thus awful and overwhelming, as in a perfect calm, and no murmur escaped him; and this before the gift of grace, before that aught was declared concerning a resurrection, before aught concerning hell and punishment and vengeance. Yet we, who hear both Prophets and Apostles and Evangelists speaking to us, and have innumerable examples set before us, and have been taught the tidings of a Resurrection, yet harbour discontent, though no man can say that such a fate as this has been his own. For even if he has lost money, yet not all that great number of sons and daughters, or if he has, perchance it was that he had sinned; but for him, he lost them suddenly, in the midst of his sacrifices, in the midst of the service which he was rendering to God. And if any man has at one blow lost property to the same amount, which can never be, yet he has not had the further affliction of a sore all over his body, he has not scraped the humours that covered him; or if this likewise has been his fate, yet he

Hom. VIII.

Job 6, 7.

Job 7, 14. 4.

Job 11, 6.

Job 30, 1.

Phil. 2,12-16. has not had men to upbraid and reproach him, which is above all things calculated to wound the feelings, more than the calamities we suffer. For if when we have persons to cheer and console us in our misfortunes, and to hold out to us fair prospects, we yet despond, consider what it was to have men upbraiding him. If the words, *I looked for some to have pity, but there was no man, and for comforters, but I found none;* describe intolerable misery, how great an aggravation to find revilers instead of comforters! *Miserable comforters are ye all*, he says.

Ps. 69, 20.

Job 16, 2.

(4) If we did but revolve these subjects continually in our minds, if we well weighed them, no ills of this present time could ever have force to disturb our peace, when we turned our eyes to that wrestler, that soul of adamant, that spirit impenetrable as brass. For as though he had borne about him a body of brass or stone, he met all events with a noble and constant spirit. Taking these things to heart, let us do every thing *without murmuring and disputing.* Is it some good work that thou hast before thee, and dost thou murmur? wherefore? art thou then forced? for that there are many about you who force you to murmur, I know well, says he. This he intimated by saying, *in the midst of a crooked and perverse generation;* but it is this that deserves admiration, that we admit no such feeling when under galling provocation. For the stars too give light in the night, they shine in the dark, and receive no blemish to their own beauty: yea they even shine the brighter, but when light returns, they no longer shine so. Thus thou too dost appear with the greater lustre, whilst thou holdest straight in the midst of the crooked. This it is which deserves our admiration, the being *blameless*, for that they might not urge this plea[f], he himself set it down by anticipation. What means *holding fast the word of life?* i. e. 'being destined to live, being of those that are gaining salvation[1]. Observe how immediately he subjoins the rewards, which are in reserve. Lights, he says, retain the principle[2] of light; so do ye the principle of life. What means *the word of life?* Having the seed of life[g], i. e. having pledges of life, holding life itself, i. e. 'having in yourselves the seed of life,' this is what he calls *the word of life.* Con-

[1] σωζομένων.

[f] viz. that they were forced.

[g] B. om. 'having' &c.

sequently the rest are all dead, for by these words he signified as much; for otherwise those others likewise would have held *the word of life. That I may rejoice*[1], he says; what is this? I too participate in your good deeds, he says. So great is your virtue, as not only to save yourselves, but to render me illustrious. Strange kind of 'boasting,' thou blessed Paul! Thou art scourged, driven about, reviled for our sakes: therefore he adds, *in the day of Christ, that I have not run*, he says, *in vain, nor laboured in vain*, but I always rejoice, he means, that I have not run in vain.

Hom. VIII.

[1] or *boast*

Yea, and if I be offered; he said not, 'and if I die even,' nor did he when writing to Timothy, for there too he has made use of the same expression. *For I am now ready to be offered.* He is both consoling them about his own death, and instructing them to bear death gladly for Christ's sake. I am become, he says, as it were a libation and a sacrifice. O blessed soul! His bringing them to God he calls a sacrifice, which teaches us that it is much better to present a soul than to present oxen; 'if now, then, over and above this offering,' he says, 'I add myself likewise, as a drink-offering, I have joy in my death.' For this he implies, when he says, *Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all; for the same cause do ye also joy and rejoice with me.* Why dost thou rejoice with them? Seest thou how he shews that it is their duty to rejoice? On the one hand then, he says, I rejoice in being made an offering; on the other, I rejoice with you, in having presented a sacrifice; *for the same cause also do ye joy and rejoice with me*, that I am offered up; *Rejoice with me*, he says, 'who do myself rejoice at my death.' So that the death of the just is no subject for tears, but for joy. If they rejoice, we should rejoice with them. For it is misplaced for us to weep, while they rejoice. 'But,' it is urged, 'we long for our wonted intercourse.' This is a mere pretext and excuse; and that it is so, mark what he bids the Philippians; *Rejoice with me, and joy.* And dost thou miss thy wonted intercourse? If thou wert thyself destined to remain here, there would be reason in what thou sayest; but if after a brief space thou wilt overtake him, who has departed, what is that intercourse which thou dost seek? for it is only when he is for ever severed from him

2 Tim. 4, 6.

PHIL. 2,12-16. that a man misses the society of another, but if he will go the same way that thou wilt go, what is the intercourse which thou longest for? Why do we not bewail all that are upon foreign travel? Do we not cease, after shedding a few tears, the first or the second day once over? If thou longest for thy wonted intercourse with him, weep so far as may suffice to evidence natural feeling: but after that, rejoice, like Paul, when he declares, 'it is no evil that I suffer, but I even rejoice in going to Christ, and do ye rejoice.' *Rejoice with me*, he says. Therefore let us too rejoice when we see a good man dying, and yet more even when any of the desperately wicked; for the first is going to receive the reward of his labours, but the other has abated somewhat from the score of his sins[h]. But it is said, perhaps he might have altered, had he lived. Yet God would never have taken him away, if there had been really a prospect of an alteration. For why should not He who orders all events for our salvation, allow him the opportunity, who gave promise of altering? If He leaves those, who never alter, much more those that do. Let then the sharpness of our sorrow be every where cut away[1], let the voice of lamentation[2] cease. Let us thank God under all events: let us do all things without murmuring; let us be cheerful, and let us become pleasing to Him in all things, that we attain the good things to come, by the grace and lovingkindness of our Lord Jesus Christ, with Whom, &c.

[1] ἐκκεκόφθω
[2] κόπτεσθε

[h] ἐνίκωψε. See on Stat. Hom. v. (4.) Tr. p. 103. note s. Here however he rather means sins that might have been committed. He certainly rather strains the principle of trying to view things as they are, seeing that, to us at least, while there is life there is hope. Still a more thorough feeling of God's merey, and of our own ignoranee, would make us better understand the general use of thanksgiving in our funeral service.

HOMILY IX.

PHIL. ii. 19, 20, 21.

But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's.

HE had said, *that the things which have happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace.* Phil. 1, 12. 13. Again, *Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.* Phil. 2, 17. By these words he strengthened them. Perchance they might suspect that his former words were spoken just to comfort them. What then does he? how does he free them from this suspicion? By saying, *I will send Timothy shortly unto you,* for they desired to hear all things that concerned him. And wherefore said he not, "that ye may know my state," but, "that I may know yours?" Because Epaphroditus would have reported his state before the arrival of Timothy. Wherefore further on he says, *Yet I supposed it necessary to send to you Epaphroditus, my brother.* Phil. 2, 25. But he means, I wish to learn of your affairs, for it was likely that he had remained long time with Paul through his bodily weakness. So that it is suitably he says, I wish to *know your state.* See how he refers every thing to Christ, even the mission of Timothy,

Phil. 2,19-21. saying, *I trust in the Lord Jesus*, that is, I have good hope God will grant me this, that I too may be of good courage, when I know your state. As I refreshed you when ye heard the very things of me which ye had prayed for, that the Gospel had advanced, that its enemies were put to shame, that the means by which they thought to injure, rather made me rejoice; thus too do I wish to learn of your affairs, that I may be of good courage when I know your state. Here he shews that they ought to rejoice for his bonds, and to be conformed to them, for they begat in him great pleasure, for the words, *that I too may be of good comfort*, imply that ye be so too.

Oh, what longing had he toward Macedonia! he testifies the same to the Thessalonians, when he says, *But we, brethren, being taken*[1] *from you for a short time, &c.* Here he says, *I trust to send Timothy* that I may *know your state*, which is a proof of excessive care: for when he could not himself be with them, he sent his disciples, as he could not endure to remain, even for a little time, in ignorance of their state. For he did not learn all things by revelation of the Spirit, and for this we can see some reason; for if the disciples had believed that it were so, they would have lost all sense of shame[a], but now from expectation of concealment, they were more easily corrected. In a high degree did he call their attention by saying, *that I too may be of good comfort*, and rendered them more zealous, so that, when Timothy came he might not find any other state of things, and report it to him. He seems to have acted in like sort in his own person, when he delayed his coming to the Corinthians, that they might repent; wherefore he wrote, *to spare you I came not as yet to Corinth;* for his love was manifested not simply in reporting his own state, but in his desire to learn of theirs, for this is the part of a soul which has a care of others, which takes thought for them, which is always wrestling in spirit for them.

1 Thess. 2, 17. [1] ἀποφανισθέντες

2 Cor. 1, 23.

At the same time too, he honours them by sending Timothy. 'What sayest thou? dost thou send Timothy? and wherefore?' Because *I have no one likeminded;* that is,

[a] He means, that if they thought he knew their exact condition by revelation, they would lose a motive for improvement, in the hope of standing well in his eyes. Such motives are of course still a part of our moral education.

none of those whose care is like mine, none who will naturally[1] care for you. Had he then none likeminded of those who were with them? Not one; and what means this? None who has yearnings and takes thought for you as I do. No one will lightly choose, he means, to make so long a journey for this purpose. Timothy is the one with me who loves you[b]. For I might have sent others, but there was none like him. This then is that likemindedness, to love the disciples as the master loves them. *Who*, says he, *will naturally*[2] *care for you*, that is, as a father, *for all seek their own, not the things which are Jesus Christ's*, their own comfort, their own safety. This too he writes to Timothy. But why doth he lament such things as these? To teach us his hearers not to fall in like sort, to teach his hearers not to seek for remission from toil, for he who seeks remission from toil, seeks not the things that are Christ's, but his own. We ought to be prepared against every toil, against every distress.

Hom. IX.

[1] γνησίως

[2] γνησίως

Phil. 2, 21.

Ver. 22. *Ye know the proof of him, that as a son with the father, he hath served with me in the Gospel.*

And that I speak not at random, *ye yourselves*, he says, *know, that as a son with the father, he hath served with me in the Gospel.* He presents then Timothy to them, and with reason, that he might enjoy much honour from them. This too he does when he writes to the Corinthians, and he says, *Let no man therefore despise him, for he worketh the work of the Lord as I also do.* This he said not as caring for him, but for those who receive him, that they might receive a great reward.

1 Cor. 16, 10.

Ver. 23. *Him then*, he says, *I hope to send presently, so soon as I shall see how it will go with me*, that is, when I see where I stand, and what end my affairs will have.

Ver. 24. *But I trust in the Lord that I also myself shall come shortly.*

I am not therefore sending him, as though I myself would not come, but that I may be of good courage when I know your state, that even in the mean time I may not be ignorant of it. *But I trust in the Lord*, says he, that is, God willing. See how he depends in all on God, and speaks nothing of his own mind. (2)

[b] Or, 'the one who loves you with me,' i. e. 'as I.'

PHIL. 2, 27. Ver. 25. *Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier.*

And him too he sends with the same praises as Timothy, for he commends him on these two points; first, in that he loved them, when he says, *who will naturally care for you;* and secondly, in that he had approved himself in the Gospel. And for the same reason, and in the same terms, he praises this man also: and how? By calling him a brother, and a fellow worker, and not stopping at this point, but adding also, *fellow-soldier*, he shewed how he shared in his dangers, and testifies of him the same things which he testifies of himself, for *fellow-soldier*, is more than *fellow-worker*, for perchance some might give aid in quiet[1] matters, yet not so in wars and dangers, but in saying *fellow-soldier*, he shewed this too.

[1] ψιλοῖς

Ver. 25. *To send to you your messenger, and him that ministered to my wants;* that is, I give you your own[c], since I send to you him that is your own, or, perhaps, that is your Teacher[d]. Again he adds many things concerning his love, in saying,

Ver. 26, 27. *For he longed after you all, and was full of heaviness, because that ye had heard that he was sick. For indeed he was sick nigh unto death: but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow.*

Here he aims at a farther point, making it[e] manifest, that Epaphroditus too was well aware, how he was beloved of them. And this is no light thing toward drawing us on to love. How is it shewn? He was sick, he says, and ye grieved. He hath recovered from sickness, and freed you from that grief, which ye had by reason of his sickness. Yet not even so was he himself freed from his sorrow, but was pained, in that on his recovery from health he saw you not[f]. Here too he gives another reason to excuse himself for

[c] So Ben. B. and Sav. mar. but Sav. 'our own.'

[d] Referring to the word translated 'Messenger,' which is 'Apostle,' and may mean 'Bishop,' as Theodoret clearly takes it here. In 2 Cor. 8, 23. St. Chrys. understands it 'messengers' or 'deputies.'

[e] B. has only 'Here he makes it.'

[f] Sav. mar. 'He was sick, he says, and grieved that on his recovery he did not see you, and free you from the grief ye had at his sickness.'

sending so late to them, not from any remissness, he says, but I kept Timothy with me, because I had no one else, (as he had written, *I have no one likeminded,*) and Epaphroditus through his sickness. He then shews that this was a long sickness, and had consumed much time, by adding, *for he was sick nigh unto death.* You see how anxious Paul is to cut off from his disciples all occasion of slighting or contempt, and every suspicion that he came not because he despised them. For nothing has such power to draw a disciple toward one, as the persuasion that his superior cares for him, and that he is full of heaviness on his account, for this is the part of exceeding love. *Ye have heard,* he says, *that he was sick, for he was sick nigh unto death.* And that these words are no excuse, hear what follows. But God had mercy on him. What sayest thou, O heretic? Here it is written, that God's mercy retained and brought back again him who was on the point of departure. And yet if the world is evil, it is no mercy to leave a man in the evil. Our answer to the heretic is easy, but what shall we say to the Christian? for he[g] perchance will question, and say, *if to depart and to be with Christ* is far better, how saith he that he hath obtained mercy? I would rather ask why the same Apostle says, that *to abide in the flesh is more needful for you?* For as this was needful for him, so too for this man, who would hereafter depart to God with more exceeding riches, and greater boldness. Hereafter that would take place, even if it did not now, but the winning souls is at an end for those who have once departed thither. In many places too, Paul speaks according to the common habits of his hearers, and not every where in accordance with his own heavenly wisdom: for he had to speak to men of the world who still feared death. Then he shews how he esteemed Epaphroditus, and thence he gets for him respect, by saying, that his preservation was so useful to himself, that the mercy which had been shewn to Epaphroditus reached him also. Moreover, without this the present life is a good; were it not so, why does Paul rank with punishment untimely deaths? as when he says, *For this cause many are weak and sickly among you, and* 1 Cor. 11, 30.

Hom. IX.

[g] See B. Sav. 'the same.'

Phil. 2, 30. *many sleep;* for the future life is not (merely) better than an evil state, since (then) it were not good, but better than a good state.

Lest I should have, he says, *sorrow upon sorrow;* sorrow from his death in addition to that which sprung from his sickness. By this he shews how much he prized Epaphroditus.

Ver. 28. *I sent him therefore the more carefully.* What means *more carefully?* It is, without procrastination, without delay, with much speed, having bidden him lay all aside, and to go to you, that he might free you from your heaviness; for we rejoice not on hearing of the health of those we love, so much as when we see them, and chiefly so when this happens contrary to hope, as it then was in the case of Epaphroditus.

I sent him therefore the more carefully, that when ye see him, ye may rejoice, and that I may be the less sorrowful. How *less sorrowful?* Because if ye rejoice, I too rejoice, and he too joys at a pleasure of such sort, and I shall be *less sorrowful.* He said not sorrowless, but *less sorrowful,* to shew that his soul never was free from sorrow: for he who said, *Who is weak, and I am not weak? who is offended, and I burn not?* when could such an one be free from sorrow? As if he had said, this despondency I now cast off.

2 Cor. 11, 29.

Ver. 29. *Receive him therefore in the Lord with all gladness.*

In the Lord; he either means spiritually and with much zeal, or rather as from the Lord, that is, as come with God's will[h]. Receive him in a manner worthy of saints, and as saints should be received, as he says, with all joy.

(3) All this he does for their sakes, not for that of his messenger, for greater gain has the doer than the receiver of a good deed. *And such hold in reputation,* that is, receive him in a manner worthy of saints.

Ver. 30. *Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service towards me.*

This man had been publicly sent by the city of the Philippians, to minister to Paul, or perchance he had come[i]

[h] So B. Sav. 'Or rather, *in the Lord,* means, God willing.'

[i] The doubt seems to be whether he came *with* the contribution, or was there to minister, and only transmitted it.

to bring him some contribution, for toward the end of the Epistle he shews that he brought him money, when he says, *Having received of Epaphroditus the things which were sent from you.* Hom. IX. Phil. 4, 18.

It is probable then, that on his arrival at the city of Rome, he found Paul in such great and urgent peril, that those who were accustomed to resort to him were unable safely to do so, but were themselves in peril by their very attendance, which is wont to happen chiefly in very great dangers, and the exceeding wrath of kings, (for when any one has offended the king, and is cast into prison, and is strictly guarded, then even his servants are debarred from access, which probably then befell Paul,) and that Epaphroditus, being of a noble nature, despised all danger, that he might go in unto him, and minister unto him, and do every thing which need required. He therefore sets forth two facts, by which he gains for him their respect; the one, that he was in jeopardy well nigh unto death, he says, for my sake; the other, that in so suffering he was representing their city, so that the recompence for that his peril would be accounted to those who sent him, as if the city had sent him as their ambassador, so that a kind reception of him and thanks for what he had done may rather be called a participation in the things that he had dared. And he said not, " for my sake," but obtains the more credit for his words, by saying, *because for the work of God*, he acts not for my sake, but for God, *he was nigh unto death.* What then? though by the providence of God he died not, yet he himself regarded not his life, and gave himself up to any suffering that might befall him, so as not to remit his attendance on me. And if he gave himself up to death to serve Paul, much more would he have endured this for the Gospel's sake. Or rather, this had been for the Gospel's sake, even to have died for Paul. For we may bind about our brows the crown of martyrdom, not only by refusing to sacrifice, but such causes as these also make death martyrdom, and if I may say something startling, these latter do so far more than the former. For he who dares to face death for the lesser cause, will much rather for the greater. Let us therefore, when we see the Saints in danger, regard not our life, for it is impossible without daring ever

Phil. 3, 30. to perform any noble act, but need is that he who takes thought beforehand for his safety here, should fall from that which is to come.

To supply, he says, *your lack of service toward me.* What is this? the city was not present, but by sending him, it fulfilled through him all its service toward me. He therefore supplied your lack of service, so that for this reason too he deserves to enjoy much honour, since, what ye all should have done, this hath he performed on your behalf. Here he shews that there is also a highest[k] service to be rendered by those in safety to those in danger, for so he calls it a *lack*[l] of service, with reference to the former. Seest thou the spirit of the Apostle? These words spring not from arrogance, but from his great care towards them, for he calls the matter a *service* and a *lack*, that they may not be puffed up, but be moderate, nor think that they have rendered some great thing, but rather be humble-minded.

Moral. Let not us then think great things of ourselves when we minister to the Saints, nor imagine that herein we confer a favour on them, for this deed is owed by us to them as a debt, and we do them no favour. For as supplies are due by those who are in peace and not engaged in war to such as stand in the army and fight, (for these stand on their behoof,) thus too is it here. For if Paul had not taught, who would have cast him into prison? Wherefore we ought to minister to the Saints. For is it not absurd to contribute to an earthly king, when engaged in war, all that he wants, as clothing and food, not according to his need alone, but abundantly, whilst to the King of Heaven, when engaged in fight, and contending against far more bitter foes, (for it is written, *we wrestle not against flesh and blood*,) we will not supply common need? What folly is this! What ingratitude! What little-mindedness! But, as it seems, the fear of man has greater force with us than hell, and the future torments. For this cause, in truth, all things are turned upside down; for political affairs are daily accomplished with much earnestness, and we will not be left behind, whilst of spiritual things there is no account taken at all; but the things which are demanded of us of necessity, and with

Eph. 6, 12.

(4)

[k] πρώτην, 'first.'

[l] ὑστέρημα, 'a coming behind.'

compulsion, as though we were slaves, and against our wills, are laid down by us with much readiness, while such as are asked from willing minds, and as if from free men, are all deficient. I speak not against all, but against those who are behind-hand with these supplies. For might not God have made these contributions compulsory? Yet He would not, for He has more care of you than of those whom you support. Wherefore He would not that you should contribute of necessity, since there is no recompence there. And yet many of those who stand here are lower minded[m] than the Jews. Consider how great things the Jews gave, tithes[n], first-fruits, tithes again, and again other tithes, and besides this thirteenths, and the shekel, and no one said, how much they devour, for the more they receive, the greater is your reward. They said not, Much do they receive. They are gluttons, which words I hear now from some. Such of us, while they are building houses, and buying estates, still think they have nothing; but if any priest is clothed in dress more bright than usual, and enjoys more than what is necessary for his sustenance, or has an attendant, that he may not be forced himself to act unbecomingly, they set the matter down for riches. And in truth we are rich even at this rate, and they admit it against their will; for we, though we have but little, are rich, whilst they, though they get every thing about them, are poor. Hom. IX.

How far shall our folly extend? does it not suffice to our punishment that we do no good deed, but must we add to it the punishment of evil speaking? For if what he has were your gifts, you lose your reward by upbraiding him for what you gave. In a word, if thou didst give it, why dost thou upbraid him? You have already borne witness to his poverty, by saying that what he has are your gifts. Why then dost thou upbraid? Thou shouldest not have given, didst thou intend so to do. But dost thou speak thus, when another gives? It is then more grievous, in that when thou thyself hast not given, thou upbraidest for another man's good deeds. How great reward thinkest thou those who are thus spoken

[m] ταπεινότεροι, in a bad sense.

[n] Lev. 27, 30—32. Deut. 14, 22. 82. 26, 12. Of the shekel, see on S. Matt. Hom. lviii. init. where he says it was paid by all the first-born. He is probably mistaken, as St. Peter paid it, though he was a younger brother.

Phil. 2, 30. of will receive? It is for God's sake they thus suffer. How and wherefore? Had they so willed, they might have taken up a trader's life, even though they received it not from their ancestors. For I hear many speaking thus at random, when we say that a certain man is poor. Had he willed, they say, he might have been rich, and then tauntingly add, His father, his grandfather, and I know not who was so; but now see what a robe he wears! But what? tell me, ought he to go about naked? You then start nice questionings on these points, but see lest thou thus speakest against thyself. Listen to that exhortation of Christ, which says, *Judge not, that ye be not judged.* He might it is true, if he had willed, have led a trader's or a merchant's life, and would surely not have lacked. But he would not. Tell me then, what is he here profited? Does he wear silken robes? Does he proudly clear his way through the forum with a troop of followers? Is he borne along on horseback? Does he build houses, having where to dwell? If he act so, I too accuse him, and spare him not, but declare that he is unworthy of the priesthood. For how can he exhort others not to spend all their time on these superfluities, who cannot advise himself? But if he does wrong, in that he has sufficient for support, would you have him lead a vagabond life, and beg? Wouldest not thou too, his disciple, be put to shame? For if thy father in the flesh did this, thou wouldest think shame of the thing. Wilt thou not then veil thy head, if thy spiritual father be compelled so to do? Yea, wouldest thou not rather wish to sink into the earth? It is written, *A father in dishonour is a reproach to the children.* But what? Should he perish with famine? This were not like a pious man; for God willeth it not. But when we speak to them of these things, straightway they philosophize. It is written, say they, *Provide neither gold, nor silver, nor brass in your purses, neither two coats, nor yet staves,* whilst these men have three or four garments, and beds well spread. I am forced now to heave a bitter sigh, and, but that it had been indecorous, I had wept too! How so? Because we are such curious searchers into the motes of others, while we feel not the beams in our own eyes. Tell me, why sayest thou not this to thyself? The answer is, Because the command is laid

Matt. 7, 1.

Ecclus. 3, 11.

Mat. 10, 10. 11.

only on our Teachers. When then Paul says, *having food and raiment, let us be therewith content*, says he this only to Teachers? By no means, but to all men; and this is clear, if we will begin higher, and go through the passage. For when he had said, *Godliness with contentment is great gain*, and *we brought nothing into this world, and it is certain we can carry nothing out*, he then straightway adds, *And having food and raiment, let us be therewith content; but they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts.* You see that this is spoken to all; and how is it when he says again, *Make not provision for the flesh to fulfil the lusts thereof*, is not this said absolutely to all? and what when he says, *Meats for the belly, and the belly for meats, but God shall destroy both it and them;* or what when he says, *But she that liveth in pleasure, is dead while she liveth*, speaking of widows. Is then this widow a Teacher? Has not he said himself, *Suffer not a woman to teach, nor to usurp authority over the man?* But if a widow, in old age, (and age has need of great attendance,) and a woman's nature too, (for the race of woman's sex, being weak, has need of more refreshment,) if then, when both the age and the nature are a hindrance, he suffers her not to live in luxury, but says that she is dead, (for he did not simply forbid a life of luxury, but said, *she who liveth in luxury is dead while she liveth*,) and thus hath cut her off, (for she that is dead is cut off,) what indulgence then will any man have, who does those things, for which a woman and an aged one too is punished?

Hom. IX.

1 Tim. 6, 8.

1 Tim. 6, 6.

1 Tim. 6, 7.

1 Tim. 6, 8. 9.

(5)

Rom. 13, 14.

1 Cor. 6, 13.

1 Tim. 5, 6.

1 Tim. 2, 12.

Yet no one gives a thought to these things, no one searches them out, and this I have been compelled to say, not from any wish to free the priests from these charges, but to spare you. They indeed suffer no harm at your hands, even if it is with cause and justice that they are thus charged of being greedy of gain; for, whether ye speak, or whether ye forbear, they must there give an account to the Judge, so that your words hurt them not at all; but if your words are false besides, they for their part gain by these false accusations, whilst ye hurt yourselves by these means. But it is not so with you; for be the things true, which ye bring against them, or be they false, ye speak ill of them to your hurt. And how

Phil. 2, 30. so? If they be true, in that ye judge your Teachers, and subvert order, ye do it to your hurt. For if we must not judge a brother, much less a Teacher. But if they be false, the punishment and retribution is intolerable; for of *every idle word that men shall speak they shall give account.* For your sake then I thus act and labour.

Mat. 12, 36.

But as I said, no one searches out these things, no one busies himself about these things, no one communes with himself on any of these things. Would ye that I should add still more? *Whosoever forsaketh not all that he hath, is not worthy of Me.* What when He says, *It is hard for a rich man to enter into the kingdom of heaven?* What when He says again, *Woe unto you that are rich, for ye have received your consolation?* No one searches this out, no one bears it in mind, no one reasons with himself, but all sit as severe inquisitors on other men's cases. Yet this is to make themselves sharers in the charges. But listen, that for your own sake I may free the priests from the charges, which ye say lie against them, for the persuasion that they transgress the law of God, inclines you not a little towards evil. Come then, let us examine this matter. Christ said, *Provide neither gold nor silver, neither two coats, neither shoes, nor girdle, nor yet staves.* What then? tell me, did Peter transgress this command? Surely he did so, in having a girdle and a garment, and shoes, for that he had them, listen to the words of the Angel, *Gird thyself, and bind on thy sandals.* And yet he had no such great need of sandals, for at that season a man may go even unshod; their great use is in the winter, and yet he had them. What shall we say of Paul, when he writes thus to Timothy. *Do thy diligence to come before winter?* He gives him orders too and says, *The cloke that I left at Troas with Carpus bring with thee, and the books, but especially the parchments.* See he speaks of a cloke, and no one can say that he had not another which he wore, for if he did not wear one at all, it were superfluous to order this one to be brought, and if he could not be without one to wear, it is clear he had a second.

Luke 14, 33. Matt. 10, 37. Comp. Matt. 19, 23. Mark 10, 24. Luke 6, 24.

Mat. 10, 9. 10.

Acts 12, 8.

2 Tim. 4, 21. 2 Tim. 4, 13.

What shall we say of his remaining *two whole years in his own hired house?* Did then this chosen vessel disobey Christ? this man who said, *Nevertheless I live; yet not I,*

Acts 28, 30.

Gal. 2, 20.

but Christ liveth in me, concerning whom Christ testified, saying, *He is a chosen vessel unto Me?* I ought to leave this difficulty with you, without supplying any solution to the question. I ought to exact of you this penalty for your negligence in the Scriptures, for this is the origin of all such difficulties. For we know not the Scriptures, we are not trained in the law of God, and so we become sharp inquirers into the faults of others, whilst we take no account of our own. I ought then to have exacted from you this penalty. But what shall I do? I am a father. Fathers freely give to their sons many things beyond what is fitting: when their fatherly compassion is kindled, on seeing their child with downcast look, and wasted with grief, they feel sharper pangs than he, and rest not until they have removed the ground of his dejection.

Hom. IX. Acts 9, 15.

So be it at least here, be ye at least dejected at not receiving, that ye may receive well. What then shall I say? They opposed not, God forbid! but diligently followed the commands of Christ, for those commands were but for a season, and not enduring; and this I say not from conjecture, but from the divine Scriptures. And how? St. Luke relates that Christ said to His disciples, '*When I sent you without purse, and scrip*, and girdle, *and shoes, lacked ye any thing? And they said, Nothing.* But for the future provide them.' But tell me, what could he do? could he have but one coat? How then? If need was that this be washed, should he because without it, stay at home? should he without it go abroad in an unbecoming manner, when need called? Consider what a thing it would have been that Paul, who made the circuit of the world with such great success, should remain at home for want of raiment, and thus hinder his noble work. And what if violent cold had set in, or rain had drenched it, or perhaps frozen in, how could he dry his raiment? must he again remain without it? And what if cold had deprived his body of strength? must he waste away with disease, and be unable to speak? For hear what he says to Timothy, to prove that they were not furnished with adamantine bodies, *Use a little wine for thy stomach's sake, and thine often infirmities.* And again, when he speaks of another, *I supposed it necessary to send to you your*

Luke 22, 35.

1 Tim. 5, 23.

Phil. 2, 25.

Phil. 2, 30. Phil. 2, 27. *messenger, and him that ministered to my wants. For indeed he was sick, nigh unto death; but God had mercy on him, and not on him only, but on me also.* So that they were subject to every sort of sickness. What then? must they die? By no means. For what cause then did Christ at that time give them that command? To shew His own power, and to prove that in after times He was able to do it, though He did it not. But wherefore did He not do it? They were much more admirable than the Israelites, whose shoes did not wax old, neither their garments, and that too whilst they were journeying through that desert where the glowing rays of the sun strike so hot, that they consume even stones. Why then did he order it thus? For thy sake. For since thou wouldest not remain in health, but be full of wounds, He gave you that which might serve for medicine. And this is hence manifest; for tell me, could He not Himself have fed them? If he gave to thee, who wast at enmity with Him, would He not much more have given to Paul? He who gave to the Israelites, those murmurers, those fornicators, those idolaters, would He not much more have given to Peter, who left all for His sake? He who suffered wicked men to possess ought, would He not much more have freely given to John, who for Him forsook his father? Yet He would not: through your hands he feeds them, that you may be sanctified. And see the excess of His lovingkindness. He chose that His disciples should be in want, that thou mightest be a little refreshed.

ref. to Deut. 29, 5.

But you say, if He had freed them from all want, they would have been much more admirable, far more glorious. But then that which is to thee salvation would have been cut off. God willed not then that they should be admirable, but that they should rather be lowered, that thou mightest be saved. He hath suffered them to be less accounted of, that thou mightest be able to be saved. The Teacher who receiveth is not equally reverenced, but he who receives not is chiefly honoured. But then in the latter case the disciple is not benefitted, he is hindered of his fruit. Seest thou the wisdom of God who thus loveth man? For as He Himself sought not His own glory, nor had respect to Himself, but when He was in glory, chose to be dishonoured for thy sake,

thus too is it in the case of your Teachers. When He might have made them highly reverenced, He preferred that they should be subject to contempt for thy sake, that thou mightest be able to profit, that thou mightest be able to be rich. He is in want of the things of this life, that you may abound in things spiritual. He hath shewn in many ways that He might have made them above all want. But that for thy sake He suffers them to be in want, this too He shews in like sort. Knowing then these things, let us turn ourselves to well doing, not to accusations. Let us not be over curious about the failings of others, but take account of our own; let us bear in mind the excellencies of other men, while we reckon up our own faults, for thus shall we be well-pleasing to God. For he who looks at the faults of others, and at his own excellencies, is injured in two ways; by the latter he is carried up to arrogance, through the former he falls into listlessness. For when he perceives that such an one hath sinned, very easily will he sin himself; when he perceives that he hath in ought excelled, very easily becometh he arrogant. He who consigns to oblivion his own excellencies, and looks at his failings only, whilst he is a curious enquirer of the excellencies, not the sins, of others, is profited in many ways. And how? I will tell you. When he sees that such an one hath done excellently, he is raised to emulate the same; when he sees that he himself hath sinned, he is rendered humble and modest. If we act thus, if we thus regulate ourselves, we shall be able to obtain the good things which are promised, through the grace and lovingkindness of our Lord Jesus Christ, with Whom, &c.

Hom. IX.

HOMILY X.

PHIL. iii. 1—3.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

DEJECTION and care, whenever they strain the soul beyond due measure, bereave it of its native force. And therefore Paul raises up the Philippians, who were in great despondency, and they were in despondency because they did not know how matters were with Paul; they were in despondency, because they thought that it was already over with him, because of the preaching, because of Epaphroditus. It is in giving them assurance on all these points that he introduces the words, *Finally, my brethren, rejoice.* 'You no longer have,' he says, 'cause for despondency. You have Epaphroditus, for whose sake you were grieved. You have Timothy; I am myself coming to you; the Gospel is gaining ground. What is henceforth wanting to you? Rejoice!'

Gal. 4, 19. Now he calls the Galatians indeed *children*, but these *brethren*. For when he aims either to correct any thing or to shew his fondness, he calls them 'children;' but when he addresses them with greater honour, 'brethren' is the title. *Finally, my brethren*, he says, *rejoice in the Lord.* He said rightly *in the Lord*, not 'after the world,' for this is no rejoicing. These tribulations, he says, which are according

to Christ bring joy. *To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs.* Dost thou mark how he forbears to bring in the exhortation at the beginning? But after he had given them much commendation, after he had shewn his admiration of them, then he does this, and again repeats his commendation. For this mode of speech seems[a] to bear somewhat hard upon them. Wherefore he overshadows it on every side. But whom does he style 'dogs?' There were at this place some of those, whom he hints at in all his Epistles, base and contemptible Jews, greedy of vile lucre and fond of power, who, desiring to draw aside many of the faithful, preached both Christianity and Judaism at the same time, corrupting the Gospel. As then they were not easily discernible, therefore he says, *beware of dogs:* the Jews are no longer children; once the Gentiles were so called, but now those. Wherefore? because as the Gentiles were strangers both to God and to Christ, even so are these become this now. And he thereby shews forth their shamelessness and violence, and their infinite distance from the relation of children, for that the Gentiles were once called 'dogs,' hear what the Canaanitish woman says, *Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.* But that they might not have this advantage, since even dogs are at the table, he adds that, whereby he makes them aliens also, saying, *Beware of evil workers;* and he admirably expressed himself, *beware of evil workers,* for they work, he means, but for a bad end, and a work that is much worse than idleness, plucking up what is laid in goodly order.

Hom. X.

Matt. 15, 27.

Beware, he says, *of the concision.* The rite of circumcision was venerable in the Jews' account, forasmuch as the Law itself gave way thereto, and the Sabbath was less esteemed than it. For that circumcision might be performed the Sabbath was broken; but that the Sabbath might be kept, circumcision was never broken; and mark, I pray, the dispensation of God. This is found to be even more solemn than the Sabbath, as not being omitted at certain times[b].

[a] Sav. mar. might otherwise seem.

[b] B. and Ven. omit ἡ, giving this sense. The common reading cannot possibly be construed. Hence Downes proposes to omit μὴ or read παραλη-φθεῖσα, and place the comma before

Phil. 3, 1-3. When then it is done away, much more is the Sabbath. Wherefore Paul makes a concision of[1] the name, and says, *Beware of the concision*, and he did not say 'that circumcision is evil, that it is superfluous,' lest he should strike the men with dismay, but he manages it more wisely, withdrawing them from the thing, but gratifying them with the word, nay, rather with the thing too, in a more serious way. But not so in the case of the Galatians, for since in that case the disease was great, he forthwith adopts the remedy of amputation with open front and with all boldness, but in this case, as they had done nothing of the sort, he vouchsafes them the gratification of the title, he banishes both those and these[c], and says, *Beware of the concision; for we are the circumcision*—how?—*which worship God in the spirit, and have no confidence in the flesh.* He said not that 'we try the one circumcision and the other, which is the better of the two;' but he would not even allow it a share in the name; but what does he say? That circumcision is *concision*. Why? Because they do nothing but cut the flesh about. For when what is done is not of the law, it is nothing else than a concision and cutting about of the flesh; it was then either for this reason that he called it so, or because they were trying to cut the Church about; and we too call the thing 'cutting about' in those who do this at random, without aim and without skill. Now if you must seek circumcision, he says, you will find it among us, *who worship God in spirit*, i. e. who worship Him spiritually.

[1] κατατέμνω

(2) For answer me, which is superior, the soul or the body? Evidently the former. Therefore neither is that circumcision superior, but this is the only circumcision; for while the type stood, He rightly brought it forward in conjunction, writing, *Circumcise yourselves to the Lord, and take away the foreskins of your hearts.* In the same way in the Epistle to the Romans he does away with it, saying, *for he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one*

Jerem. 4, 4.

Rom. 2, 28. 29.

ὑφίσταται, making it, 'This which is more solemn than the Sabbath is found not to be adopted in certain times.' But 'certain times' suits the other sense better.

[c] B. 'and cast out the others,' which seems to make better sense, as there do not appear to be two parties excluded.

inwardly, and circumcision is that of the heart, in the spirit, and not in the letter. And lastly, he takes from it the very name, 'neither is it circumcision,' he maintains, for the type, while the reality is yet to come, is called this, but when the truth has come, it no longer retains the title. As in delineation, a man has drawn a king in outline; so long as the colours are not put on we say, Lo, there is the king[d], but when they are added, the outline[1] is lost in the reality, and ceases to shew; and then too[e] we say, 'Look at the king.' And he said not, 'for the circumcision is in us,' but *we are the circumcision*, and justly; for this is the Man, the circumcision in virtue, this is really the Man[2]. But in the case of those he did not speak so: but he said, *beware of the concision*, for they were henceforth in a condition of ruin and of wickedness. Then shewing that circumcision is no longer performed in the body but in the heart, he says, *And have no confidence in the flesh; though I might also have confidence in the flesh.* What does he call *confidence* here, and *in the flesh?* Boasting, boldness, a high tone. And he did well to add this; for if, being of the Gentiles, he had condemned the circumcision, and not only the circumcision, but all those that adopted it out of place, it would have seemed that he was denying it because he wanted the high ancestry of Judaism, as being a stranger to its solemn rites, and having no part therein. But as it is, he, who, though a sharer, yet blames them, does not therefore blame them as having no share in them, but as disowning them; not from ignorance, but most especially from acquaintance with them. Accordingly observe what he says in his Epistle to the Galatians also; having been brought into a necessity of saying great things about himself, how even in these circumstances does he manifest nought but humility. *For ye have heard of my conversation in time past*, he says, *in the Jews' religion;* and again here; *if any other man thinketh that he hath ought whereof he might trust in the flesh, I more.* And he immediately added, *an Hebrew of*

Hom. X.

[1] τύπος.

[2] Compare Gal. 6, 15.

v. 4.

Gal. 1, 13.

v. 4.

[d] So Ven. Edd. 'it is not called a king,' which almost contradicts the sense. Old Lat. makes the contrast between the picture and the real king, but that is clearly from an imperfect reading. Comp. Heb. x. 1.

[e] τοτὲ δὲ καὶ. This rather favours the reading of the printed copies above. With that it would be, 'and then we even say.' Otherwise it means 'although that is hidden which we called a king before.'

PHIL. 3, 4. *the Hebrews.* He did not say this primarily, but after having said, *if any other man*, shewing the necessity, shewing that it was on their account that he spoke. *If ye have confidence*, he says, *I much more.* This I now say, as I have been hitherto silent. And observe the absence of all ungraciousness in the reproofs, for by forbearing to do it by name, he gave them the opportunity of retracing their steps. *If any other man thinketh;* and it was well to say, *thinketh*, either inasmuch as they really had no such confidence, or as that confidence was no real confidence, for all was by necessity, and not of choice. *Circumcised on the eighth day;* and he sets down the first that wherein they chiefly boasted, viz. the ordinance of circumcision, next, *of the stock of Israel.* He pointed out both these circumstances, that he was neither a proselyte, nor born of proselytes; for from his being circumcised on the eighth day, it follows that he was not a proselyte, and from his being of the stock of Israel, that he was not of proselyte parents. But that you may not imagine that he was of the stock of Israel as coming of the ten tribes, he says, *of the tribe of Benjamin.* So that he was of the more approved portion, for the place of the priests was in the lot of this tribe. *An Hebrew of Hebrews.* By this he shews that he was not a proselyte, but, from of old, of distinguished Jews; for he might have been of Israel, and yet not *an Hebrew of*[f] *Hebrews*, for many had already ruined the thing[g], and were strangers to the language, by intermixing with other races; it is either this then, or the great superiority of his birth, that he shews by this. *According to the law a Pharisee.* He is coming now to the circumstances dependent on his own will; for all those things were apart from the will, for his being circumcised was not of himself, nor that he was of the stock of Israel, nor that he was of the tribe of Benjamin. So that, even among these he has a larger share, even though there were really many who partook with him. Where then are we to place the *rather?* Particularly herein that he was not a proselyte, and that he was of the distinguished tribe, and this from his ancestors of old, which things belonged not to many. But since none of them are matters of choice, he proceeds to those which are,

[f] *Of* here means 'descended from.' [g] i. e. the purity of their descent.

wherein we have the *rather*. *As touching the law, a Pharisee; concerning zeal, persecuting the Church.* This last he says, because the first alone is not sufficient to shew the force of the *rather*. For it is possible to be a Pharisee even, and yet not very zealous. *According to righteousness.* Since it is possible to be adventurous, or to act thus[h] from ambition, and not out of zeal for the law, as the High Priests did. Yet he was no such person, but, *according to the righteousness which is in the law, blameless.* If then both for purity of descent, and earnestness, and habits, and mode of life, I surpassed all, why have I renounced all those dignities, he asks, but because I found that the things of Christ are better, and better far? Wherefore he added; *but what things were gain to me, those I counted loss for Christ.* Hom. X. v. 7.

A course of life thus strictly regulated, and entered upon from earliest childhood, such unblemished extraction, such dangers, plots, labours, forwardness, did Paul renounce, *counting them but loss*, which before were *gain*, that he might *win Christ*. But we do not even contemn money, that we may *win Christ*, but prefer to fail of the life to come rather than of the good things of the present life. And yet this is nothing else than loss; for tell me now, let us examine in detail the conditions of riches, and see whether it be not loss accompanied with inexpressible trouble, and without any gain. For tell me, what is the advantage of those stores of costly garments, what good do we gain when we are arrayed in them? None, nay, we are only losers. How so? Because even the poor man, in his cheap and threadbare clothing, does not bear the scorching in time of heat any wise worse than yourself, nay, rather he bears it better, for clothes that are threadbare and worn single allow more ease to the body, but not so with those which are new made, though they be finer than the spider's web. Besides, you, from your excessive self-importance, wear even two and three inner garments, and often a cloak and girdle, and breeches too, but no one blames him if he wears but a single shirt; so that he is the man that bears the heat most easily. It is owing to this that we see such men sweating, but the poor subject to nothing of the Moral. (3)

[h] i. e. to shew zeal, as he had done in persecuting.

Phil. 3, 7. sort. Since then his cheap clothing, which is sold for a trifle, answers the same or even a better purpose to him, and those clothes, which oblige a man to pay down much gold, do only the same thing, is not this great superabundance so much loss? For it has added nothing in respect of its use and service, whereas your purse is emptied of so much the more gold, while the thing has only the same use and employment. You, then, who have riches, have purchased one which cost an hundred pieces of gold, or even more, whereas the poor man has bought one for a trifling sum of silver. Do you perceive the loss? No, for your pride will not let you see it. Would you have us make out this account in the case of the gold ornaments too, which men put alike about their horses and their wives? For besides the other evils, the possession of money makes fools of men; thus they account their wives and horses to be worthy of the same honour and ornaments, for both are the same; and they would make themselves finer by the same means as the very beasts that carry them, or as the very skins of the awnings, wherein they are borne. What now is the use of decking out a mule or a horse with gold? or the lady, that has such a weight of gold and jewels about her person, what does she gain? 'But the ornaments are never worn out,' he answers. Now those that are knowing in such things declare that, to a great degree, they are liable to this very mischief: that in the baths very often both the jewels and gold ornaments lose much of their value. But be it so, and grant that they are not injured, tell me, what is the gain? And how is it when they drop out, and are lost? is there no loss sustained? And how when they draw down upon you envy and intrigues? is there no loss then? For when they do the wearer no good, but rather inflame the eyes of the envious, and act as an incitement to the robber, do they not become loss? And again, say, when a man may use them for a serviceable purpose, but is unable on account of the extravagance of his wife, and is obliged to starve and to stint himself, that he may see her arrayed in gold, is it not a matter of loss? For it was on this account that goods have their name from use[1], not that we

[1] i. e. χρήματα, from χρᾶσθαι 'to use.'

should use them thus like goldsmiths' samples, but that we should do some good therewith; so then when love of gold does not allow this, is not the whole thing loss? for he that dares not use them forbears the use as if they were another's property, and there is no use of them in any way. Hom. X.

Again, how is it when we erect splendid and spacious mansions, decorated with columns, marbles, porticos, arcades, and in every possible way, setting images and statues every where? Many indeed even call demons out of these[1], but let us omit the examination of those points. What too is the meaning of the gilded ceiling? Does it not supply the same need as to him, whose house is on a moderate scale? 'But there is great delight in it,' he says. Yes, for the first or second day, but afterwards, none at all[k]. For if the sun does not strike us with wonder, from its being customary, much more do works of art fail, and we only look at them like things of clay. For tell me, what does a range of pillars contribute to make your dwelling superior to others, or the finest statues, or the gilding spread over the wall? Nothing; rather, these come of luxury and insolence, and overweening pride and folly; but in every case, it is things requisite and needed, and not superfluities, that ought to engage us. Do you see that the thing is loss? Do you see that it is superfluous and unprofitable? for if it supplies no further use or delight, (and it *does*, in the course of time, bring satiety,) it is nothing else than loss, and vain-glory is the hindrance, which will not let us see this.

[1] i. e. the images.

Did Paul then forsake those things which he 'counted gain,' and do not we even quit our loss, for Christ's sake? How long shall we be rivetted to the earth? How long till we shall look up to heaven? Do ye not mark the aged, what little perception they have of the past? Do ye not mark those that are finishing their course, both men in age, and men in youth? Do ye not see persons in the midst of life bereft of them? Why are we so wedded to unstable objects? Why are we linked to things that are shifting? How long before we lay hold of the things that last? What would not the old

[k] Sav. Mar. adds, ἀλλ' ἁπλῶς ἵσταται, ἀλλὰ προσίσταται, 'But is tiresome.' 'But stands there for nothing.' Ven. B. ἀλλ' ἐξίσταται, 'But ceases.'

Phil. 3. 7. give, were it granted them to divest themselves of their old age? How irrational then to wish to return to our former youth, and gladly to give every thing for the sake of this, that we might become younger, and yet when it is ours to receive a youth that knows no old age, a youth too, which, joined with great riches, hath far more of spirit, to be unwilling to give up a little trifle, but to hold fast things that contribute not a whit to the present life. They can never rescue you from death, they have no power to drive away disease, to stay old age, or any one of those events, which happen by necessity and according to the law of nature. And do you still hold to them? Tell me, what do you gain? Therefrom come drunkenness, gluttony, pleasures contrary to nature and various in kind, which are far worse torturers than the hardest masters.

These are the advantages which we gain from riches, nor is there one besides, since we are not so minded, for if we had had the mind, we might have won heaven itself for our inheritance by our riches. 'So then riches are good,' he says. It is not riches, but the will of the possessor that effects this, for that it is the will that does it, see from hence; it is in the power even of a poor man to win heaven. For, as I have often said, God does not regard the amount of the gifts, but the will of the givers; it is possible even for one in poverty, who has given but little, to bear off all, for God requires a measure proportioned to our ability, neither will riches secure heaven to us, nor poverty, hell; but a good or a bad will, either one or the other. This then let us correct, this let us restore, this let us regulate, and all will then be easy to us.

For as the artificer works the wood the same, whether his axe be of iron or of gold, rather he does it the better with an implement of iron, so here too, the straight path of virtue is more easily kept in a state of poverty. For touching riches Christ says, *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of Heaven.* But He has made no such declarations about poverty; nay, the very reverse. *Sell thy goods, and give to the poor, and come follow Me;* as if the act of following were to spring from the will[1].

Matt. 19, 24.

v. 19.

[1] B. and Sav. mar. 'from the selling,' πρασίως, which is probably right.

Hom. X.

Never then let us flee from poverty as an evil, for it is the procurer of heaven. Again, let us never follow riches as a good; for they are the ruin of such as walk unwarily, but, in every thing directing our eyes to God, let us, as occasion requires, use those gifts which He has vouchsafed us, both strength of limbs, and abundance of money, and every other gift; for it is unnatural that we, who have our being from Him, should make these things serviceable to others, yet not to Him, Who has made us. He formed thine eyes: make them serviceable to Him, not to the devil. But how serviceable to Him? By contemplating His creatures and glorifying Him, and by withdrawing them from all gaze at women. But thine hands did He make? Preserve them for His use, not for the devil, not putting them out for robbery and rapine, but for His commandments and for good deeds, for earnest prayers, for holding out help to the fallen. Hath He made thine ears? Give these to Him, and not to effeminate[m] strains nor to disgraceful tales. *Let all thy communication*, he says, *be in the law of the Most High.* And again he says, *Stand in the multitude of the elders, and cleave unto him that is wise.* Has He made thy mouth? Let it do nought that is displeasing to Him, but sing psalms, hymns, and spiritual songs. *Let no corrupt communication proceed out of your mouth*, says the Apostle, *but that which is good for the use of edifying, that it may minister grace to the hearers;* for edification and not for subversion, for fair words and not for evil speaking and plotting against other, but the very opposite. He hath made thy feet, not that thou shouldest run to do evil, but to do good. He made thy belly, not that thou shouldest cram it to bursting, but to practise lessons of wisdom. For the production of children, He implanted desire in thy mind, not for fornication, nor for adultery. He gave thee understanding, not to make of thee a blasphemer or a reviler, but that thou mightest speak fair words. He gave us both money to be used on fitting occasion, and strength likewise to be used on fitting occasion. He instituted arts, that our present state of existence might be held together by them, not that we should withdraw ourselves from spiritual things,

Ecclus. 9, 15. c. 6, 34.

Eph. 4, 29.

[m] διακεκλασμέναις, 'broken,' so called from using the chromatic scale to excess.

Phil 3, 7. not that we should devote ourselves to the base arts but to the necessary ones, that we might minister to one another's good, and not that we should plot one against another. He gave us a roof, that it might afford shelter from the rain, and no more, not that it should be decked out with gold, while the poor man perishes with hunger. He gave clothing to cover us, not to make a display withal, not that things like these should have much gold lavished upon them, and that Christ should perish naked. He gave you a place of shelter, not that you should keep it to yourself, but to offer it to others also. He gave thee land, not that, cutting off the chief portion of it, you should spend the good gifts of God upon harlots, and dancers, and actors, and flute players, and harp players, but upon those that hunger and are in want. He gave you the sea to sail on, that you might not be wearied with journeying, not that you should pry into its depths, and bring up thence precious stones and all the other things of the same kind, nor that thou shouldest make this thy business.

'Why then are there precious stones?' he says. Nay, do you rather tell me, why there are precious stones, and how these become so valuable? Is it by their strength? Is it by their use? Nay, for that matter, those that are not of this kind are rather more for use, for those may be conducive to building, but these to no purpose, and those are stronger than the other. 'But these,' he says, 'produce a fine effect. How so? it is a matter of fancy. Are they whiter? No, they are not whiter than pure white marble, nor nearly equal to it. But are they stronger? Not even this can be said for them[n]. Well then, are they more useful? are they larger? Not even this. Whence then are they so admired? From no other cause than fancy. For if they are neither more beautiful, (for we shall find others more shining and more white,) nor more[o] useful, nor stronger, whence came they to be so admired? Was it not from mere fancy? Why then did God give them? They were not His gift, but it is your own imagination that they are any thing great. 'How is it, then,' he answers, 'that even the Scripture shews admiration of them?' So far

[n] He refers to pearls. [o] So B.

it addresses itself to your fancy. As a master too in talking to a child often admires the same object as it does, when he desires to attract and engage it. Hom. X.

Why do you aim at finery in your clothing? Clothe yourself with a garment and with sandals. But where is there any reason for these things? David declares, that *the judgments of the Lord are more to be desired than gold, yea than much fine gold.* With these adorn thee! With these content thee[p]! But where is any reason for these things? These, beloved, are of no use. Had they been of use, he would not have bidden us despise them. And for Holy Scripture, it speaks with reference to our notion, and this too is an instance of God's lovingkindness. 'Why then,' he asks, 'did He give purple and the like?' These are things that come of God's majesty. For He has willed by other things also to shew forth His own riches. As He gave you corn too by itself; but from this you make many things, cakes and sweetmeats, of every sort and variety, having much enjoyment; but besides this, vain-glory also gave rise to all these inventions. For it pleased you to set them before every thing. For if a foreigner or a rustic, who was ignorant of them, should put the question, and, seeing your admiration, were to say, 'Why do you admire these?' What have you to say? that they are fair to look at? But it is not the case. Let us then give up such notions, and lay hold of the things that are truly real. These are not, but simply pass away, only flowing past like a river. Wherefore I charge you, let us take our stand upon the rock, that we may both escape being easily turned about, and that we may obtain the good things to come, by the grace and lovingkindness of our Lord Jesus Christ, with Whom, &c. Ps. 19, 10.

p Thus Sav. Ben. and B. place this clause after 'sandals,' omitting there But where is any reason,' &c.

HOMILY XI.

PHIL. iii. 7—10.

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by faith: That I may know Him, and the power of His resurrection.

IN our contests with heretics, we must make the attack with minds in vigour, and that incessantly, for thus giving them no leisure for taking breath, we can throw into confusion their array, and easily obtain the mastery. Wherefore, willing to prepare you, from the Scriptures, for such contests as these, that hence too ye may be able to put to silence the gainsayers, I will begin my present discourse where the last ended. And what was its end? one will say. Having enumerated every Jewish boast, both those from his birth, and those that were from choice, he added, *But what things were gain to me, all these I count to be but lo s for the excellency of the knowledge of Christ Jesus my Lord; for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.* Here the heretics make their attack: for even this comes of the wisdom of the Spirit, to suggest to them hopes of victory, that they may undertake the fight.

For if it had been spoken plainly, they would have acted here as they have done in other places, they would have

blotted out the words, they would have denied the Scripture, when they were unable at all to look it in the face. But as in the case of fishes, that which can take them is so concealed that they may swim up, and does not lie open to view; this in truth hath come to pass here too, in that the Law hath been called *loss* by Paul. The Law, they say, is called *dung* by Paul, it is called *loss*. It was not possible to gain Christ except I counted this as *loss*. All these things induced the heretics to accept this passage, thinking it to be favourable to them: but when they had taken it, then did he enclose them on all sides with his nets. Lo what? say they, when they make their attack. Lo! the Law is called *loss*, is called *dung;* how then do ye say, that it is of God?

Hom. XI.

But these very words are favourable to the Law, and how they are so, shall be hence manifest. Let us attend accurately to his very words. He said not, The Law is loss: but *I counted it loss*. But when he spake of gain, he said not, I counted them, but *they were gain*. But when he spake of loss he said, *I counted:* and this rightly; for the former was naturally so, but the latter became so, from my opinion. 'What then? Is not the Law loss?' It is: but for Christ.

'But now it hath become gain.' It was not counted *gain*, says he, but *was* so: as if he had said, Consider how great a thing it was: to bring men, brutalized in their nature, to the shape of men. If the law had not been, grace would not have been given. 'Wherefore?' Because it became a sort of bridge; for when it was impossible to mount on high from a state of great abasement, a ladder was formed. And if he who has ascended has no longer need of the ladder, he does not for this reason despise it, but is grateful to it. For it has placed him in such a position, as no longer to require it. And yet for this very reason, that he doth not require it, it is just, he means, that he should acknowledge his obligation, for without it he could not have ascended. And thus is it with the Law, it hath led us up on high; wherefore it was gain, but for the future we esteem it loss. 'How?' Not because it is loss, but because grace is far greater. For as a poor man, that was in hunger, as long as he has silver, escapes hunger, but when he finds gold, and is unable to keep both, considers

Phil. 3, 10. it loss to retain the former, and having thrown it away, takes the gold coin; he throws it away, not because the silver is loss, for it is not; but because it was impossible to take both at once, he was compelled to leave one. Thus too is it here: the Law is not loss, but for a man to cleave to the Law, and desert Christ. Wherefore it is then loss when it leads us away from Christ. But if it sends us on to Him, it is no longer so. For this cause he saith it is loss, i. e. for Christ it is loss; if for Christ, it is not so naturally. But why doth not the Law suffer us to come to Christ? For this very cause, he tells us, was it given. And Christ is the fulfilling of the Law, and Christ is the end of the Law. It doth suffer us, if we will obey it; he then who obeyeth the Law, leaves that same Law. It suffers him, if we take heed to it, but if we do not take heed, it suffers him not. *Yea doubtless, and I count all things but loss.* Why, he means, do I say this of the Law? Is not the world good? Is not the present life good? but if they draw me away from Christ, I count these things loss. Why? *for the excellency of the knowledge of Jesus Christ my Lord.* For when the sun hath appeared, it is loss to sit by a candle; so that the loss comes by comparison, by the superiority of the other. You see that Paul makes a comparison from superiority, not from diversity of kind; for that which is superior, is superior to somewhat of like nature to itself. So that he shews the connection of that knowledge by the same means, by which he draws the superiority from the comparison. *For Whom I have suffered the loss of all things, and do count them dung, that I may win Christ.* It is not yet manifest, whether he uses the word *dung* of the Law, for it is likely that he applies it to the things of this world. For when he says, *the things which were gain to me, those I counted loss for Christ; yea doubtless,* he adds, *I count all things loss;* all things, he means, things past, and things present, and, if you wish, the Law too, it is not even so insulted. For dung comes from corn, and the strength of the corn is the dung, I mean, the chaff. Wherefore the dung was useful in its former state. For we pluck it together with the corn, and had there been no dung, there would have been no corn. Thus too is it with the Law.

Seest thou, how every where he calls it *loss*, not absolutely, but for Christ. *Yea doubtless, and I count all things but loss:* wherefore? Again he adds, *for the excellency of the knowledge* (of Him), for Whom I have suffered the loss of all things. Then he adds, *wherefore too I count all things to be loss, that I may gain Christ.* Hom. XI. (2)

See how, from every point, he lays hold of Christ as his foundation[1], and suffers not the Law to be any where exposed, or receive a blow, but guards it on every side. *And that I may be found in Him, not having my own righteousness which is of the Law.* If he who had righteousness, ran to this other righteousness because his own was nothing, how much rather ought they, who have it not, to turn to Him? Well said he, *Not having mine own righteousness*, not that which I gained by labour and toil, but that which I found from grace. If then he who was so excellent is saved by grace, much more are you. For since it was likely they would say that the righteousness which comes from toil is the greater, he shews that it is dung in comparison with the other. For otherwise I, who was so excellent in it, would not have cast it away, and taken refuge with the other. But what is that other? That which is from the faith of God, i. e. it too is given by God. This is the righteousness of God, it is altogether a gift, and the gifts of God far exceed those worthless good deeds, which come from our own diligence.

[1] ἱερείσμα-τος

But what is this faith? *By faith*, he says, *that I may know Him;* so then the knowledge is by faith, and without faith it is impossible to know Him. But how? Through it we must know the power of His resurrection. For what reasoning can demonstrate to us the Resurrection? None, but faith only. For if the resurrection of Christ, Who was according to the flesh, is known by faith, how can the generation of the Word of God be comprehended by reasoning? For the resurrection is less than the generation. And how? Of that there have been many examples, but of this not one: for many dead have arisen before Christ, though after their resurrection they die, but no one was ever born of a virgin. If then we must comprehend by faith that which is inferior to the generation according to the flesh, how can that which is far greater, immeasurably and incomparably greater, be

Phil. 3, 7-10. comprehended by reason. These things make the righteousness, for this must we believe that He was able, but how He was able we cannot prove. For from faith is the fellowship of His sufferings. But how? Had we not believed, neither should we have suffered: had we not believed, that *if we suffer with Him, we shall also reign with Him*, we should not have endured the sufferings. Wherefore both the generation and resurrection is comprehended by faith. Seest thou, that faith must not be absolutely, but through good works, for he especially believes that Christ hath risen, who in like sort gives himself up to dangers, who hath fellowship with Him in His sufferings. For he hath fellowship with Him Who rose again, with Him Who liveth; wherefore he saith, *And may be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.* He saith, being made conformable unto His death, i. e. having fellowship; whereas He suffered from men, thus I too; wherefore he said, *being made conformable*, and again in another place, *and I fill up that which is behind of the afflictions of Christ in my flesh*, i. e. in persecutions. For these persecutions and sufferings work that image of His death, for He sought not His own, but the good of many.

2 Tim. 2, 12.

Col. 1, 24.

Therefore persecutions, and afflictions, and straits, ought not to disturb you, but even to make you glad, because through them we are *conformed to His death*. As if he had said, We are moulded to His likeness; as he says in another place, where he writeth, *bearing about in the body the dying of the Lord Jesus*. And this too comes from great faith. For we not only believe that He arose, but that after His resurrection also He hath great power: wherefore we travel the same road which He travelled, i. e. we become brethren to Him in this respect also. As if he had said, We become Christs in this respect. O how great is the dignity of sufferings! We believe that we are made *conformable to His death* through sufferings! For as in Baptism, we were *buried in the*

2 Cor. 2, 10.

likeness of His death, thus here, we are made conformable to His death. There did he rightly say, *In the likeness of His death*, for there we died not entirely, we died not in the flesh, to the body, but to sin. Since then a death is spoken of, and a death; but He indeed died in the body, whilst we died to sin, and there the Man died which He assumed, Who was in our flesh, but here the man of sin; for this cause he saith there, *in the likeness of His death*, but here, no longer in the likeness of His death, but *to His* very *death*. For Paul, in his persecutions, no longer died to sin, but in[1] his very body. Wherefore, he endured the same death. *If by any means*, saith he, *I might attain unto the resurrection of the dead.* What sayest thou? All men will have a share in that. *For we shall not all sleep, but we shall all be changed*, and shall all share not only in the Resurrection, but in incorruption. Some indeed to honour, but others as a means[2] of punishment. If therefore all have a share in the Resurrection, and not in the Resurrection only, but also in incorruption, how saidest thou, *If by any means I may attain*, as if about to share in some especial thing? *For this cause*, saith he, *I endure these things, if by any means I might attain unto the resurrection of the dead.* For if thou hadst not died, thou wouldest not arise. What is it then? Some great thing seems here to be hinted at. So great was it, that he dared not openly assert it, but simply saith, *If by any means.* I have believed in Him and His resurrection, nay, moreover, I suffer for Him, yet I am unable to be confident concerning the Resurrection. What resurrection doth he here mention? That which leads to Christ Himself. I said, that I believed in *Him, and in the power of His resurrection*, and that I *have fellowship with His sufferings*, and that I am *made conformable to His death.* Yet after all these things I am by no means confident; as he saith elsewhere, *Let him that thinketh he standeth, take heed lest he fall.* And again, *I fear lest by any means, when I have preached to others, I myself should be a castaway.*

Hom. XI. Rom. 6, 4. 5.

(3)

[1] or to.

1 Cor. 15, 51.

[2] ἐφόδιον.

1 Cor. 10, 12.

1 Cor. 9, 27.

Ver. 12. *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*

Not that I have already apprehended. What means *already*

Phil. 3, 12. *apprehended?* He speaks of the prize, but if he who had endured such sufferings, he who had persecuted, he *who had in him the dying of the Lord Jesus,* was not yet confident about that resurrection, what can we say? What meaneth, 2 Cor. 4, 10. *if I may apprehend?* What I before said. *If I may attain to the resurrection of the dead.* If I may apprehend, he saith, His resurrection; i. e. If I may be able to endure so great things, if I may be able to imitate Him, if I may be able to become conformed to Him. For example, Christ suffered many things, He was spit upon, He was stricken, was scourged, at last He died. This is the entire course. Through all these things it is needful that men should endure the whole contest, and so come to His resurrection. He meaneth either this, or that if I am thought worthy to share the accepted resurrection, which is in confidence, I hasten to His resurrection. For if I am able to endure all the contests, I shall be able also to attain to His resurrection, and to rise with glory. For not as yet, saith he, am I worthy, but *I follow after, if that I may apprehend.* My life is still one of contest, I am still far from the end, I am still distant from the prize, still I run, still I pursue. And He said not, I run, but *I pursue,* and rightly so. For we know with what eagerness a man pursues. He sees no one, he thrusts aside with great violence all who would interrupt his pursuit. He collects together his mind, and sight, and strength, and soul, and body, looking to nothing else than the prize. But if Paul, who so pursued, who had suffered so many things, yet saith, *if I may attain,* what must we say, who have relaxed our efforts? Then to shew that the thing is of debt, he saith, *For which also I am apprehended of Christ Jesus.* I was, he saith, of the number of the lost, I gasped for breath, I was nigh dead, God apprehended me. For He pursued us, when we fled from Him, with all speed. By this he points out all those things; for the words, *I am apprehended,* shew the earnestness of Him who wishes to apprehend us, our great aversion to Him, our wandering, our flight from Him.

(4) Moral. Wherefore, too, we must weep, that when all have returned to their former state, and we are liable for a vast debt, yet no one grieves, no one weeps, no one groans. And suppose

not that I use irony here, for as before the appearance of Christ we fled from God, thus we flee from Him now too. For we can flee from God, not in place, for He is every where, but by our deeds; and that we cannot fly from Him, hear the Prophet, when he says, *Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?* How then can we fly from God? Even as we can become distant from God, even as we can be removed afar off. *They that are far from Thee*, it says, *shall perish.* And again, *Have not your iniquities separated between Me and you?* How then comes this removal, how comes this separation? In purpose and soul: for it cannot be in place. For how could one fly from Him who is every where present? The sinner then flies. This is what the Scripture saith, *The wicked fleeth when no man pursueth him.* We eagerly fly from God, although He alway pursueth us. The Apostle hasted, that he might be near Him. We haste, that we may be far off.

Hom. XI.

Ps. 139, 7.

Ps. 73, 27.

Is. 59, 2.

Prov. 28, 1.

Are not these things then worthy of lamentation? Are not these things worthy of tears? Whither fliest thou? Wretched and miserable man, whither fliest thou from thy Life and thy Salvation? If thou fly from God, with whom wilt thou take refuge? If thou fly from the Light, whither wilt thou cast thine eyes? If thou fly from thy Life, whence wilt thou henceforth live? Let us fly from the enemy of our Salvation! Whensoever we sin, we fly from God, we are as runaways, we depart to a foreign land. As he who consumed his paternal goods and departed into a foreign land, who wasted all his father's substance, and lived in want. We too have substance from our Father; and what is this? He hath freed us from our sins; He hath freely given to us readiness, patience; He hath freely given to us the Holy Ghost in our Baptism; if we waste these things, we shall henceforth be in want. For as the sick, as long as they are troubled with fevers, and badness of their juices, are unable to arise or work, or do any thing, but if any one sets them free, and brings them to health, if they then work not, this comes from their own sloth. Thus too is it with us; a heavy disease and grievous fever lay upon us. We lay not upon a bed, but upon wickedness itself, cast away in crime, as on a dunghill, full of sores, and evil odours, squalid, wasting away,

Phil. 3, 12.

more like ghosts[1] than men. Evil spirits encompassed us about, the Prince of this world laughing, deriding, and assaulting us, the Only-Begotten Son of God came, sent forth the rays of His Presence, and straightway dispelled the darkness. The King, who is on His Father's throne, came to us, having left His Father's throne. And when I say having left, think not of any removal, for He filleth the heavens and the earth, but this I say by reason of the economy; He came to His enemy, who hated Him, who turned himself away, who could not endure to behold Him, who blasphemed Him every day. He saw him lying on a dunghill, eaten with worms, afflicted with fever and hunger, having every sort of disease; for both fever vexed him, which is evil desire; and inflammation lay heavy on him, this is pride; and gnawing hunger had hold of him, which is covetousness; and putrifying sores on every side, for this is fornication; and blindness of eyes, which is idolatry; and dumbness, and madness, which is to worship stocks and stones, and address them; and great deformity, for wickedness is this, foul to behold, and a most heavy disease. He saw us speaking more foolishly than the mad, and calling stocks our God, and stones likewise; He saw us in such great guilt, and did not reject us; was not wroth, turned not away, hated us not, for He was a Master, and could not hate His own creation. What does he do? As a most excellent physician, He prepareth medicines of great price, and Himself tastes them first. For He Himself first followed after virtue, and thus gave it to us. And He first gave us the Washing, like some antidote, and thus we vomited up all our guilt, and all things took their flight at once, and our inflammation ceased, and our fever was quenched, and our sores were dried up. For all the evils which are from covetousness, and anger, and all the rest, were dissipated by the Spirit. Our eyes were opened, our ears were opened, our tongue spake holy words: our soul received strength, our body received such beauty and bloom, as it is like that he who is born a son of God should have from the grace of the Spirit. Such glory as it is like that the new-born son of a king should have, nurtured in purple. Alas! How great nobility did He confer on us! Yet we remain thankless to Him who so loved us.

[1] εἴδωλα.

We were born, we were nurtured, we were benefited, why do we fly from our Benefactor? He then, Who hath done all these things, giveth us strength too, for it was not possible, that they who are bowed down by the disease should endure it, did not He Himself give us the strength. He gave us remission of our sins, we set the gift at nought. He gave us wealth, we scattered it, we devoured it all. He gave us strength, we wasted it. He gave us grace, we quenched it; and how? we consumed it upon nought that was fitting, we used it for no useful end. These things have destroyed us, and what is more dreadful than all, when we are in a foreign country, and feeding on husks, we say not, Let us return to our Father, and say, *We have sinned against Heaven, and against Thee.* And that too, when we have so loving a Father, who so eagerly desires our return, that if we will only leave our sins, if we will only return to Him, He will no longer bear to call in question our former deeds, only let us quit them. It is sufficient apology with Him, that we have returned. What say I, He will not call in question? Not only He Himself calls not in question, but if another does so, He stops his mouth, though the accuser be one of good repute. Wherefore, let us return! How long do we stand afar off? Let us perceive our dishonour, let us be sensible of our vileness. Sin makes us swine, sin brings famine to the soul; let us regain ourselves, and be sober again, and return to our former high birth, that we may obtain the good things which are to come, by the grace and love of our Lord Jesus Christ, with Whom, &c.

Hom. XI.

Luke 15, 18.

HOMILY XII.

PHIL. iii. 13, 14.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

NOTHING renders our excellencies vain and puffs them [1]ἀποφυσᾷ away[1], so much as the memory of the good deeds we have done; for this produces two evils, it both renders us remiss, and raises us to haughtiness. Wherefore see how Paul, since he knew our nature to be easily inclined to remissness, though he had given great praise to the Philippians, now subdues their mind by many other things above, but chiefly by his present words. And what are they? *Brethren, I count not myself to have apprehended.* But if Paul had not as yet apprehended, and is not confident about the Resurrection and things to come, hardly should they be so, who have not even succeeded in the smallest proportion with him. And what he says is this, I consider that I have not as yet apprehended all virtue, speaking as if one should say of a runner, he hath not yet apprehended. Not as yet, saith he, have I completed all. And if in another place he saith, *I have fought the good fight*, but here, *I count myself not as yet to have apprehended;* any one who reads both these places, will well know the reason of those, and of the present words. For it is not necessary to dwell continually on the same point, and to be ourselves teaching you every thing,

2 Tim. 4, 7.

and that he spoke these words at an earlier date, but the others near his death. *I count not myself to have apprehended*, saith he, but I am solely engaged on *this one thing, in reaching forth unto the things which are before.* For that is the meaning of *this one thing—forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus;* behold how in speaking thus, he shews what it was which made him reach forward unto the things which are before. He then, who thinks that all is accomplished, and that nothing is wanting to him for the perfecting of virtue, may cease from running, as having apprehended all. But he who thinks that he is still distant from the goal, will never cease to run. This then we should always consider, even though we have wrought ten thousand good deeds; for if Paul, after ten thousand deaths, after so many dangers, considered this, how much more should we? For I fainted not, saith he, although I availed not, after running so much; nor did I despair, but I still run, I still strive. This thing only I consider, that I may in truth advance; thus too we should act, we should forget our successes, and throw them behind us, for the runner reckons not up how many circuits he hath finished, but how many are left. We too should reckon up, not how far we are advanced in virtue, but how much remains for us. For what doth that which is finished profit us, when that which is deficient is not added? Moreover he did not say, do not reckon, nor remember, but *forgetting*, to make us more zealous, for we then become eager, when we apply all diligence to what is left, when we give to oblivion every thing else. *Reaching forth*, saith he; before we arrive, we strive to obtain. For he reacheth forth, who endeavours to outstrip his feet, though running with the rest of his body, stretching himself forward, and reaching out his hands, that he may accomplish somewhat more of the course. But this comes from great eagerness, from much warmth; thus the runner should run with great earnestness, with so great eagerness, without relaxation. As far as one who so runs differs from him who lies supine, so far doth Paul differ from us. He died daily, he was reproved daily, there

PHIL. 3,13-14. was no season, there was no time in which his course advanced not. He wished not to take, but to snatch the prize; for in this way we may take it. He who giveth the prize standeth on high, the prize is laid up on high.

(2) See how great a distance this to run over! See how great is the ascent! Thither we must fly up with the wings of the Spirit, otherwise it is impossible to surmount this height. Thither must we go with the body, for it is allowed. *For our conversation is in heaven*, there is the prize; seest thou the runners, how they live by rule, how they touch nothing that relaxes their strength, how they exercise themselves every day in the palæstra, under a master, and by rule? Do thou too imitate them, or rather exhibit greater eagerness, for the prizes are not equal: many are those who would hinder you; live by rule: many are the things which relax your strength; make it[a] agile[1] for thy feet: for it is possible so to do, it comes not naturally, but by our will. Let us bring it to lightness, lest our swiftness[b] of foot be hindered by the weight of other things. Teach thy feet to be sure, for there are many slippery places, and if thou fallest, straightway thou losest much. But yet if thou fall, rise up again. Even thus mayest thou obtain the victory. Never attempt slippery things, and thou wilt not fall; walk upon firm ground, up with thy head, up with thine eyes; these commands the trainers give to those who run. Thus thy strength is supported; but if thou stoopest downward, thou fallest, thou art relaxed. Look upward, where the prize is; the sight of the prize increaseth the determination of our will; this hope suffereth not to perceive toil or distress[c], it maketh the distance appear short; and what is this prize? No palm branch; but what? The kingdom of heaven, everlasting rest, glory together with Christ, the inheritance, brotherhood, ten thousand good things, which it is impossible to name. It is impossible to describe the beauty of that prize; he who hath it alone knoweth it, and he who is about to receive it. It is not of gold, it is not of jewels, it is far more precious. Gold is mire,

[1] εὐσκελῆ.

[a] i. e. thy strength, or rather 'muscle,' as he uses ἰσχὺν in Hom. on Stat. Hom. 1. (4.)

[b] Ben. and B. ταχύτητι, which the contest requires.

[c] This is the sense of Edd. (reading ἡ for ἡ,) but B. is better, reading λήψεως for θλίψεως, 'The hope of winning suffereth not to perceive toil.'

in comparison with that prize, precious stones are mere bricks in comparison with its beauty. If thou hast this, and takest thy departure to heaven, thou wilt be able to walk there with great honour; the angels will reverence thee, when thou bearest this prize, with much confidence wilt thou approach them all. *In Christ Jesus*, see the humility of his mind; this I do, saith he, *in Christ Jesus*, for it is impossible without His assistance to pass over so vast an interval: we have need of much aid, of a mighty alliance; He hath willed that thou shouldest struggle below, on high He crowns thee. Not as in this world; the crown is not there, where the contest is; but this crown is in that bright place. See ye not, even here, that the most honoured of the wrestlers and charioteers are not crowned in the course below, but the king calls them up, and crowns them there? Thus too is it here, in heaven thou[d] receivest the prize.

Ver. 15. *Let us therefore, as many as be perfect, be thus minded*, saith he. *And if in any thing ye be otherwise minded, God will reveal even this unto you.* What meaneth the word *this?* That we should *forget those things which are behind.* Wherefore it belongs to him who is perfect not to consider himself perfect. How therefore sayest thou, *as many as are perfect?* For tell me, are we minded as thou art? For if thou hast not attained nor art perfected, how dost thou command those that are perfect to be so minded as thou art, who art not yet perfect? Yea, for this, saith he, is perfection. And *if ye are in any thing otherwise minded, God shall reveal even this unto you.* That is, if any one considers that he has attained all excellence. He puts them on their guard, not by speaking directly, but what saith he? *If in any thing ye be otherwise minded, God shall reveal even this unto you.* See how humbly he saith this! God shall teach you, i. e. God shall persuade you[e], not simply teach you, for Paul indeed taught, but God led them on. And he said not, shall lead you on, but *shall reveal*, that this may rather seem to spring from ignorance. These words were spoken not concerning doctrines, but concerning perfection of life, and our not considering ourselves to be perfect, for he who considers that he hath apprehended all, hath nothing.

[d] Al. 'look to heaven, where thou.' [e] i. e. succeed in persuading.

PHIL. 3,16.17. Ver. 16. *Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.*

Nevertheless, whereto we have attained. What means this? Let us hold fast, he saith, that in which we have succeeded; love, concord, and peace: for in this we have succeeded[f]. *Whereto we have already attained: to walk by the same rule, to mind the same thing. Whereunto we have attained*, i. e. in this we have already succeeded. Seest thou, that he wills that precepts should be a rule to us? And a rule admits neither addition, nor subtraction, since that destroys its being a rule. *By the same rule*, i. e. by the same faith, within the same limits.

Ver. 17. *Brethren, be followers of me, and mark them that walk so as ye have us for an ensample.*

He had said above, *beware of dogs*, from such he had led them away; to these he brings them near, whom they ought hereafter to imitate. If any one, saith he, will imitate us, if any one will walk the same road, take heed to them, for though I am not present, ye know the manner of my walk, that is, my conduct in life. For not by words only did he teach, but by deeds too; as in the chorus, and the army, the rest must imitate the leader of the chorus or the army, and thus advance in good order. For it is possible that the order may be dissolved by sedition.

MORAL. (3) The Apostles therefore were a type, and kept throughout a certain archetypal model. Consider how entirely accurate their life was, so that they are proposed as an archetype and example, and as living laws. For what was said in writing, they manifested to all in their actions. This is the best teaching; thus the teacher will be able to carry on his disciple. But if he indeed speaks as a philosopher, but in his actions doth the contrary, he is no longer a teacher. For mere verbal wisdom is easy even for the disciple: but there is need of that teaching and leading which comes of deeds. For this maketh the teacher to be reverenced, and prepares the disciple to yield obedience. How so? When one sees him delivering wisdom in words, he will say he commands impossibilities; that they are impossibilities, the teacher is

[f] He applies this to walking by the same rule *with each other, &c.*

the first to shew, by not doing them. But if he sees his virtue fully carried out in action, he will no longer be able to speak thus. Yet although the life of our teacher be careless, let us take heed to ourselves, and let us listen to the words of the prophet; *And they shall be all taught of God. And they shall teach no more every man his brother, saying, Know the Lord, for they shall all know me from the least of them to the greatest of them.* Hast thou a teacher who is not virtuous? Still thou hast Him Who is truly a Teacher, Whom alone thou shouldest call a Teacher. Learn from Him: He hath said, *Learn of Me, for I am meek.* Take not heed, then, to thy teacher, but to Him and to His lessons. Take thence thy examples, thou hast a most excellent model, to it conform thyself. There are innumerable models laid before thee in the Scriptures of virtuous lives, so that if you will, go to the disciples after the Master. One hath shone forth through poverty, another through riches. As Elijah through poverty, Abraham through riches. Go to that example, which thou esteemest most easy, most befitting thyself to practise. Again, one by marriage, the other by virginity. Abraham by marriage, the other by virginity. Follow whichever thou wilt: for both lead to heaven. One shone forth by fasting, as John, another without fasting, as Job. Again, this latter had a care for his wife, his children, his daughters, his family, and possessed great wealth; the other possessed nothing but the garment of hair. And why do I make mention of family, or wealth, or money, when it is possible that even one in a kingdom should lay hold on virtue, for the house of a king would be found more full of trouble than any private family. David then shone forth in his kingdom. The purple and the diadem rendered him not at all remiss. To another it was entrusted to preside over a whole people, I mean Moses, which was a more difficult task, for there the power[1] was greater, whence the difficulty too became greater. Thou hast seen men approved in wealth, thou hast seen them in poverty also, thou hast seen them in marriage, thou hast seen them in virginity too; on the contrary, behold some lost in marriage and in virginity, in wealth and in poverty. For example, many men have perished in

Hom. XII.

Is. 54, 13. Jer. 31, 34.

Mat. 11, 29.

[1] ἐξουσία

Phil. 3,16.17. marriage, as Samson [f], yet not from marriage, but from their own deliberate choice. Likewise in virginity, as the five virgins. In wealth, as the rich man, who disregarded Lazarus: in poverty, innumerable poor men even now are lost. In a kingdom, I can point to many who have perished, and in ruling the people. Wouldest thou see men saved in the rank of a soldier? look to Cornelius; and in the government of a family? look to the eunuch of the Ethiopian Queen. Thus is it universally. If we use our wealth as is fit, nothing will destroy us; but if not, all things will destroy us, whether a kingdom, or poverty, or wealth. But nothing will have power to hurt the man, who keeps well awake.

For tell me, was captivity any harm? None at all. For consider, I pray thee, Joseph, who became a slave, and preserved his virtue. Consider Daniel, and the Three Children, who became captives, and how much the more they shone forth, for virtue shineth every where, is invincible, and nothing can put hindrances in its way. But why make I mention of poverty, and captivity, and slavery? Neither hunger, nor sores, nor disease, can harm it. For disease is more hard to endure than slavery: such was Lazarus, such was Job, such was Timothy, straitened by *often infirmities.* Thou seest that nothing can obtain the mastery over virtue. Neither wealth, nor poverty, nor the having power, nor the being subject to it, nor the pre-eminence in affairs, nor disease, nor contempt, nor abandonment. But having left all these things below, and upon the earth, it hastens towards Heaven, only let the soul be noble, and nought can hinder it from being virtuous. For when he who works is in vigour, nothing external can hinder him; for as in the arts, when the artificer is experienced and persevering, and thoroughly acquainted with his art, if disease overtakes him, he still hath it; if he become poor, he still hath it; whether he hath his tools in his hand or hath them not, whether he works or worketh not, he loseth not at all his art: for the science of it is contained within him. Thus too the

[f] So on Ps. 4. (13.) Some other Fathers speak more gently of Samson, as St. Augustine, contr. Gaud. 1. 40. and Ser. 364. where however he says that if Samson was righteous, his righteousness is deeply hidden.

virtuous man, who is devoted to God, manifests his virtue, if you cast him into wealth, or if into poverty, if into disease, if into health, if into honour, if into dishonour. Did not the Apostles pass through every state, *By honour*, it is written, *and dishonour, by good report and evil report?* For this makes the athlete, that he should be prepared for every thing, for such is the nature of virtue. Hom. XII. 2 Cor. 6, 8.

If thou sayest, I am not able to preside over many, I ought to lead a solitary life; thou offerest an insult to virtue, for it can make use of every state, and shine through all: only let it be in the soul. Is there a famine? or is there abundance? It shews forth its own strength, as Paul saith, *I know how to abound, and how to suffer need.* Was he required to labour? He was not ashamed, but wrought two years. Was hunger to be undergone? He sank not under it, nor wavered. Was death to be borne? He became not dejected, through all he exhibited his noble mind and skill. Him therefore let us imitate, and we shall have no cause of grief: for tell me, what will have power to grieve such an one? Nothing. As long as no one deprives us of this virtue, we shall be the most blessed of all men, in this life as well as in that to come. For suppose the good man hath a wife and children, and riches, and great honour, with all these things he remaineth alike virtuous. Take them away, and again in like sort he will be virtuous, neither overwhelmed by his misfortunes, nor puffed up by prosperity, but as a rock standeth equally unmoved in the raging sea and in calm, neither broken by the waves nor influenced at all by the calm, thus too the strong mind stands firm both in calm and in storm. And as little children, when sailing in a ship, are tossed about, whilst the pilot sits by, laughing and undisturbed, and delighted to see their confusion; thus too the soul which is truly wise, when all others are in confusion, or else are inopportunely smiling at any change or circumstance, itself sits unmoved, as it were, at the helm of piety. For tell me, what can disturb the pious soul? Can death? This she knows to be the beginning of a better life. Can poverty? This helps her on toward virtue. Can disease? She regards not its presence. Why speak I of disease? She regards neither ease, nor tribulation; for being beforehand Phil. 4, 12. Acts 28, 30.

Phil. 3,16.17. with it, she hath straitened herself. Can dishonour? The whole world hath been crucified to her. Can the loss of children? She fears it not. For when she is fully persuaded of the Resurrection, what can surprise her? None of all these things. Doth wealth elevate her? By no means, she knoweth that money is nothing. Doth glory? She hath been taught that all the glory of man is as the flower of grass. 2 Tim. 5, 6. Doth luxury? She hath heard Paul say, *She that liveth in pleasure is dead while she liveth.* Since then she is neither inflamed nor cramped, what can equal such health as this?

Other souls, meanwhile, are not such, but change more frequently than the sea, or the cameleon, so that thou hast great cause to smile, when thou seest the same man at one time laughing, at another weeping, at one time full of care, at another elated beyond measure. For this cause Paul Rom. 12, 2. saith, *Be not conformed to this world.* For we are citizens of heaven, where there is no turning. Prizes which change not are held out to us. Wherefore, let us make manifest this our citizenship, let us thence already receive our good things. Why do we cast ourselves into the Euripus, into tempest, into storm, into foam. Let us be in calm. It depends not on wealth, nor on poverty, nor honour, nor dishonour, nor on sickness, nor on health, nor on weakness, but on our own soul. If it is firm, and well-instructed in the science of virtue, all things will be easy to it. Even hence it will already behold its rest, and that quiet harbour, and, on its departure, will there meet innumerable good things, the which may we all obtain, by the grace and love of our Lord Jesus Christ, with Whom, to the Father, together with the Holy Spirit, be glory, dominion, honour, now and ever, and world without end. Amen.

HOMILY XIII.

PHIL. iii. 18—21.

(*For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.*) *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.*

NOTHING is so unbecoming in a Christian, and foreign to his character, as to seek ease and rest. Nothing is so foreign to our profession and enlistment, as to be engrossed with the present life. Thy Master was crucified, and dost thou seek ease? Thy Master was pierced with nails, and dost thou live delicately? Do these things become a noble soldier? Wherefore Paul saith, *Many walk, of whom I have told you often, and now tell you even weeping, that they are enemies to the cross of Christ.* Since there were some who made a pretence of Christianity, yet lived in ease and luxury. This is contrary to the Cross: wherefore he thus spoke. For the cross belongs to a soul at its post for the fight, longing to die, seeking nothing like ease, whilst their conversation is of the contrary sort. So that if they say, they are of Christ, still they are enemies of the Cross. For did they love the Cross, they would strive to live a life befitting the Cross. Was not thy Master hung upon the tree? Imitate Him in some other way, if thou canst not in His own. Crucify thyself,

Phil. 3,18-21. though no one crucify thee. Crucify thyself, I say, not that thou mayest slay thyself, God forbid, for that is a wicked thing, but as Paul said, *The world is crucified to me and I unto the world?* If thou lovest thy Master, die His death. Learn how great is the power of the Cross. How many goods it hath attained, and doth still: how it is the safety of our life. Through it all things are done. Baptism is through the Cross, for we must receive that seal. The laying on of hands is through the Cross. If we are in the way, if we are at home, wherever we are[a], the Cross is a great good, the armour of salvation, a shield which cannot be beaten down, a weapon to oppose the devil; thou bearest the Cross when thou art at enmity with him, not simply when thou sealest thyself by it, but when thou sufferest the things belonging to the Cross. Christ thought fit to call our sufferings by the name of the Cross. As when he saith, *Except a man take up his cross and follow Me*, i. e. except he be prepared to die.

Gal. 6, 14.

Matt. 16, 24.

But these being vile, and lovers of life, and lovers of their bodies, are enemies of the Cross. And every one, who is a friend of luxury, and of present safety, is an enemy of that Cross in which Paul makes his boast: which he embraces, with which he desires to be incorporated. As when he saith, *I am crucified unto the world, and the world unto me.* But here he saith, *I now tell you weeping.* Wherefore? Because the evil was urgent, because such deserve tears. Of a truth the luxurious are worthy of tears, who make fat that which is thrown about them, I mean the body, and take no thought of that soul which must give account. Behold thou livest delicately, behold thou art drunken, to-day and to-morrow, ten years, twenty, thirty, fifty, a hundred, which is impossible; but if thou wilt, let us suppose it. What is the end? What is the gain? Nought at all. Doth it not then deserve tears, and lamentations, to lead such a life; God hath brought us into this course, that He may crown us, and we take our departure without doing any noble action. Wherefore Paul weepeth, where others laugh, and live in pleasure. So feeling is he: such thought taketh he for all men. *Whose god*, saith he, *is their belly.* For this have

[a] Sav. mar. adds, 'We are guarded by the Cross.'

they a God[p]! That is, *let us eat and drink!* Dost thou see, how great an evil luxury is? to some their wealth, and to others their belly is their god. Are not these too idolaters, and worse than the common? *Whose glory*, saith he, *is in their shame.* Some say, that he points at the circumcision in these words. I think not so, but this is its meaning, they make a boast of those things, of which they ought to be ashamed. As he saith in another place. *What fruit had ye then in those things, whereof ye are now ashamed.* It is a fearful thing to do shameful actions, but to do them, and be ashamed, is only half so dreadful. But where a man even boasts himself of them, it is excessive senselessness.

Hom. XIII.

Rom. 6, 21.

Do these words apply to them alone? And do those who are here present escape the charge? And will no one have account to render of these things? Does no one make a god of his belly, or glory in his shame? I would wish, earnestly would I wish, that none of these charges lay against us, and that I did not know any one involved in what I have said. But I fear lest the words have more reference to us, than to the men of those times. For when one consumes his whole life in drinking and revelling, and expends some small trifle on the poor, whilst he consumes the larger portion on his belly, will not these words with justice apply to him? No words are more apt to call attention, or more cutting in reproof, than these, *Whose god is their belly, whose glory is in their shame.* And who are these? They who mind earthly things, who say, "Let us build houses." Where, I ask? On the earth, they answer. Let us purchase farms; on the earth again: let us obtain power; again on the earth: let us gain glory; again on the earth: let us enrich ourselves; all these things are on the earth. These are they, whose god is their belly, for if they have no spiritual thoughts, but have all their possessions here, and mind these things, with reason have they their belly for their god, in saying, *Let us eat and drink, for to-morrow we die.* And then thou grievest about thy body, that it is of earth, though this doth thee no injury in respect of virtue. But whilst thou

(2)

p There is some false reading here. Old Lat. has 'What is their God? This, *Let us eat and drink!*'

Phil. 3, 21. draggest thy soul to the earth with luxury, and takest no heed of this, tell me dost thou laugh, and art overjoyed? And what pardon wilt thou obtain for thy utter want of feeling? When thou oughtest to render even thy body spiritual; for thou mayest, if thou wilt. Thou hast received a belly, that thou mayest feed, not distend it, that thou mayest have the mastery over it, not have it as mistress over thee: that it may minister to thee for the nourishment of the other parts, not that thou mayest minister to it, not that thou mayest exceed limits. The sea, when it passes its bounds, doth not work so many evils, as the belly doth to our body, together with our soul. The former overfloweth all the earth, the latter all the body. Put moderation for a boundary to it, as God hath put the sand for the sea. Then if its waves arise, and rage furiously, rebuke it, with the power which is in thee. See how God hath honoured thee with reason, that thou mightest imitate Him, and thou wilt not; but where thou seest it overflowing, destroying and overwhelming thy whole nature, darest not to restrain or moderate it.

Whose god, he saith, *is their belly.* Let us see how Paul served God: let us see how gluttons serve their belly. Do not they undergo innumerable deaths? do not they fear to disobey whatever it orders? do not they minister impossibilities to it? Are not they worse than slaves? But Paul was not such. Wherefore he said, *Our conversation is in Heaven.* Let us not then seek for ease here, let us wish to shine there, where our conversation is. *From whence also*, saith he, *we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body.* By little and little he hath carried us up. He saith, *From Heaven*, and *Our Saviour*, shewing, from the place, and from the Person, the dignity of the subject. *Who shall change our vile body*, saith he. Our body now suffereth many things: it is bound with chains, it is scourged, it suffereth innumerable evils; but the Body of Christ suffered the same. This he hinted at, when he said, *That it may be fashioned like unto His glorious body.* Wherefore the body is the same, but putteth on incorruption. *Shall change*, saith he. Wherefore the fashion is different, or perchance he speaks figuratively of the change.

He saith, *our vile body*, because it is now humbled, subject to destruction, to pain, because it seemeth to be worthless, and to have nothing beyond that of other animals. *That it may be fashioned like unto His glorious Body.* What? shall this our body be fashioned like unto Him, Who sitteth at the right hand of the Father, to Him Who is worshipped by the Angels, before Whom do stand the incorporeal Powers, to Him Who is above all rule, and power, and might? If then the whole world were to take up weeping and lament for those who have fallen from this hope, could it worthily lament? because, when a promise is given us of our body being made like to Him, it still departs with the Devils. I speak not of Hell now; whatever can be said, I consider nothing [c] to this falling off. What sayest thou, O Paul? To be made like unto Him? Yes, he answereth; then, lest you should disbelieve, he addeth a reason; *According to the working whereby He is able even to subdue all things unto Himself.* He hath power, saith he, to subdue all things unto Himself, wherefore also destruction and death. Or rather, He doth this with the same power. For tell me, which requireth the greater power, to subject demons, and Angels, and Archangels, and Cherubim, and Seraphim, or to make the body incorruptible and immortal? The latter certainly (would He do) rather than the former; he shewed forth the greater works of His power, that you might believe these too. Wherefore, though ye see these men rejoicing, and honoured, yet stand firm, be not offended at them, be not moved. These our hopes are sufficient to raise up even the most sluggish and indolent.

Hom. XIII.

Chap. iv. ver. 1. *Therefore*, saith he, *my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.*

So. How? As you have stood, unmoved. See how he addeth praise after exhortation, *my joy and my crown*, not simply joy but glory too, not simply glory but my crown too. Which glory nought can equal, since it is the crown of Paul. *So stand fast in the Lord, my dearly beloved*, i. e. in the hope of God.

[c] Mar. 'After falling from so great glory, I consider hell nothing.'

PHIL. 4, 2. 3. Ver. 2, 3. *I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yokefellow, help those women.*

(3) Some say Paul here entreats his own wife; but it is not so, but some other woman, or the husband of some one of them. *Help those women, which laboured with us in the Gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.* Seest thou how great a testimony he beareth to their virtue? For as Christ saith to His Apostles, *Rejoice not that the spirits are subject to you, but rather rejoice, because your names are written in the book of life;* so Paul testifieth to them, saying, *whose names are in the book of life.* These women seem to me to be the chief of the Church which was there, and he commendeth them to some notable man whom he calls his *yokefellow*, to whom perchance he was wont to commend them, as to an assistant, and fellow-soldier, and brother, and companion, as he doth in the Epistle to the Romans, when he saith, *I commend unto you Phebe our sister, which is a servant of the Church which is at Cenchrea. Yokefellow.* It is either some brother of theirs, or the husband of some one of them, he calls so: as if he had said, Now thou art a true brother, now a true husband, because thou hast become a Member. *Which laboured with me in the Gospel.* This protection[d] was not from friendship, but for good deeds. *Labouring with me.* What sayest thou? Did women labour[1] with thee? Yes, he answereth, they too contributed no small portion. Although many were they who wrought together with him, yet these women wrought amongst the many. The Churches then were no little edified, for many good ends are there gained where they who are approved, be they men, or be they women, enjoy from the rest such honour. For in the first place the rest are led on to a like zeal; in the second place, they also gained[e] by the respect shewn; and thirdly, they made those very persons more zealous and earnest. Wherefore thou seest that Paul hath every where a care for this, and commendeth such men for consideration. As he saith in the Epistle to the Corinthians: *Who are the first-fruits of*

Luke 10, 20.

Rom. 16, 1.

[1] συνήθλησαν.

1 Cor. 16, 15.

[d] προστασία, he means the recommendation to protection.

[e] i. e. a reward, see on 1 Tim. 5, 6. Hom. xv. p. 131.

Achaia. Some say, that the word *yokefellow*, (Syzygus,) is a proper name, but whether it be so, or no, we need not accurately enquire, but remark, how he gives his orders, that these women should enjoy much protection. Hom. XIII.

All we have, saith he, is in the heavens, our Saviour, our city, whatever a man can name: *whence*, saith he, *we look for the Saviour, the Lord Jesus Christ.* And this is an act of His kindness and love toward man. He Himself again cometh to us, he doth not drag us thither, but takes us, and so departs with us. And this is a mark of great honour; for if He came to us when we were enemies, much rather doth He now when we are become friends. He doth not commit this to Angels, nor to servants, but Himself cometh in the clouds, to call us to His royal mansion. And perchance His own, as honoured by Him, shall be carried through the clouds, for *we*, saith he, who honour Him, *shall be caught up in the clouds, and so shall we ever be with the Lord.* Moral. (4) 1 Thess. 4, 17.

Who then is found *a faithful and wise servant?* Who are they that are deemed worthy of such good things? How miserable are those who fail! For if, after losing the kingdom, we were for ever to weep, should we do all we ought? For were you to make mention of hells innumerable, you would name nothing equal to that pain which the soul there sustaineth, when all the world is in confusion, when the trumpets are sounding, when the Angels are rushing forward, the first, then the second, then the third, then ten thousand ranks, are pouring forth upon the earth; then the Cherubim, (and many are these and infinite;) and then the Seraphim; when He Himself is coming, with His ineffable glory; when those meet Him, who had gone to gather the elect into the midst; when Paul, and all who in his time had been approved, are crowned, are proclaimed aloud, are honoured by the King, before all His heavenly host. For if hell did not exist, how fearful a thing it is, that the one part should be honoured, and the other dishonoured! Hell, I confess, is intolerable, yea, very intolerable, but more intolerable than it is the loss of the Kingdom. For tell me, if any king, or the son of a king, having taken his departure, and been successful in

Phil. 4. 2. 3. innumerable wars, and become the object of admiration, should return with his whole army to any city, in his chariot, with his trophies, with his innumerable bands of soldiers, all adorned with gold, with his spear-men, his body-guard, bearing golden shields, whilst the whole city was adorned with crowns, whilst all the rulers of the world accompanied Him, and all the manhood of foreign nations followed Him, prisoners, præfects, satraps, consuls, tyrants, rulers. Then should he in all this pomp receive the citizens who meet him, and embrace them, and stretch forth his hand, and give them freedom of access, and even converse with them, all standing around, as with friends, and tell them that all that journey was undertaken for their sake, and should then lead one party into his palace, and should leave the other behind, to how great punishment would not this be equal, even were no punishment inflicted. But if in the case of men it were a bitter thing to fall away from this glory, much more is it so with God, when all the heavenly Powers are present with the King, when the demons, bound, and bowing down their heads, and the devil himself is led along in chains, and all might that opposeth itself, when the Powers of the heavens, when He Himself, cometh upon the clouds.

Believe me, I have been unable to finish my words, from the grief which had hold of my soul at this relation. Consider of how great glory we shall be deprived, when it is in our power not to be deprived of it. For this is the misery, that we suffer these things, when it is in our power not to suffer them. For when He receiveth the one part to His Father in heaven, and rejecteth the other, whom Angels take and drag against their will, weeping, and hanging down their heads, to the fire of hell, when they have first been made a spectacle to the whole world, what grief, think you, is there? Let us then make haste, while there is time, and take great thought of our own salvation. How many things have we to say like the rich man? If any one would now suffer us, we would take counsel of the things that are profitable! But no one doth suffer us. And that we shall so say, is clear, not from him alone, but from many others. And that you may learn this, how many men have been in fevers, and said, if we

recover, we would not again fall into the same state. Many such words we shall then say, but we shall be answered as the rich man was, that there is a gulf, that we have received our good things here. Let us groan then, I entreat you, bitterly, rather let us not only groan, but pursue virtue too; let us lament now, for salvation, that we may not then lament in vain. Let us weep now, and we shall not weep then, at our evil lot. This weeping is of virtue, that of unprofitable reflection: let us afflict ourselves now, that we may not then; for it is not the same thing to be afflicted here and there. For here, thou art afflicted for a little time, rather thou dost not perceive thy affliction, knowing that thou art afflicted for thy good. But there, the affliction is more bitter, because it is not in hope[f], nor for any escape, but without limit, and throughout.

Hom. XIII.

Luke 16, 25. 26.

But may we all be freed from this, and obtain forgiveness. But since there is need of intense diligence, and ceaseless prayer, that we may not fail of this, let us, I beg, be diligent; if we are diligent, we prevail through our prayer: if we pray earnestly, God grants our request; but if we ask Him not, nor do earnestly ought of this sort, nor work, how is it possible, that we, who sleep, should ever succeed? By no means. For it is much if even by running, and exerting ourselves, and being conformed to His death, as Paul said, we shall be able to succeed, not to say sleeping. *If by any means I may attain*, saith he. But if Paul said, *If by any means I may attain*, what shall we say? For it is not possible that they who slumber should accomplish even worldly business, not to say spiritual. They who slumber cannot receive ought from their friends, far less from God. Fathers honour not them who slumber, far less doth God. Let us labour for a little time, that we may have rest for ever. We must at all events be afflicted. If we are not afflicted here, it awaits us there. Why choose we not to be afflicted here, that there we may have rest. May we all, having had our conversation worthy of Christ, and having

[f] It is worth observing, that, although he has referred to the rich man in *Hades*, he is here speaking of *Gehenna*, and of present self-denial as a means of escaping *eternal* punishment after the Judgment.

PHIL. 4, 2. 3. been conformed to His death, obtain the unspeakable joys, in Christ Jesus, with Whom, to the Father together with the Holy Spirit, be glory, power, and honour, now and ever, world without end. Amen.

HOMILY XIV.

PHIL. iv. 4—7.

Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

BLESSED *are they that mourn*, and *woe unto them that laugh*, saith Christ. How then saith Paul, *Rejoice in the Lord alway?* Is he not here opposed to Christ? God forbid. *Woe to them that laugh*, said Christ, hinting at the laughter of this world, which ariseth from the things which are present. He blessed also those that mourn, not simply for the loss of relatives, but those who are pricked at heart, who mourn their own sins, who take count of their own faults, or even those of others. This joy is not contrary to that grief, but from that grief it too is born. For he who grieveth for his own faults, and confesseth them, rejoiceth. Moreover, it is possible to grieve for our own sins, and yet to rejoice in Christ. Since then they were afflicted by their sufferings, *for to you it is given in this behalf not only to believe but also to suffer*, therefore he saith, *Rejoice in the Lord.* For this can but mean, Exhibit such a life that you may rejoice. When, therefore, your communion with God is not hindered, rejoice—this is what he means—or else the word *in*, may

Matt. 5, 4. Luke 6, 25.

Phil. 1, 29.

Phil. 4, 4-7. stand for *with:* as if he had said, *Rejoice* with *the Lord alway, and again I say, Rejoice.* These are the words of one who brings comfort, of one who shews that he who is in God rejoiceth alway. Yea though he be afflicted, yea whatever he may suffer, such a man alway rejoiceth. Hear what Acts 5, 41. Luke saith of the Apostles; that *they returned from the presence of the Council, rejoicing that they were counted worthy to* be beaten *for His name.* If scourging and bonds, which seem to be the most grievous of all things, produce joy, what else will be able to produce grief in us?

Again I say, Rejoice. Well hath he repeated the word. For since the nature of the things produceth grief, he shews by repeating, that they should by all means rejoice.

Let your moderation be known unto all men. He said Phil. 3, 19. above, *Whose god is their belly, and whose glory is in their shame,* and that they *mind earthly things.* Since then it was probable, that they would be at enmity with the wicked, he for this cause exhorteth them to have nothing in common with them, but to use them with all gentleness, and that not only their brethren, but also their enemies and opposers. For tell me? Wherefore are ye distressed? Because they rise in opposition? Because ye see them living in luxury? *Be careful for nothing.* Already the judgment is at hand. Shortly shall they give account of their actions. Are ye in affliction, whilst they are in luxury? These things shall shortly receive their end. Do they plot against you, and threaten you? But these things shall not at last turn out to their profit. The judgment is already at hand, when these things shall be reversed. *Be careful for nothing.* Already the recompense is at hand. If ye are kindly affected toward those, who prepare evil against you, if poverty, if death, if aught else that is terrible be upon you, all these things shall disappear. *Be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.* There is this for one consolation, Matt. 28, 20. *the Lord is at hand.* And again, *I will be with you alway, even unto the end of the world.* Behold another consolation, a medicine, which healeth grief, and distress, and all that is painful. And what is this? Prayer, thanksgiving in all things. And so He wills that our prayers should not simply

be requests, but thanksgivings too for what we have. For how should he ask for future things, who is not thankful for the past? *But in all*, he saith, that is, in every thing[1], *with prayer and supplication.* Wherefore we ought to give thanks for all things, even for those which seem to be grievous, for this is the part of the truly thankful man. In the other case the nature of the thing demands it; but this springs from a grateful soul, and one earnestly affected toward God. God acknowledgeth these prayers, but others He knoweth not. Wherefore offer up such prayers as may be acknowledged; for He disposeth all things for our profit, though we know it not. And this is a proof that it greatly profiteth, namely, that we know it not. *And the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus.* What meaneth this? *The peace of God*, saith he, which He hath wrought toward men, surpasseth all understanding. For who could have expected, who could have hoped, that such good things would have come? They exceed all man's understanding, not his speech alone. For His enemies, for those who hated Him, for those who determined to turn themselves away, for these, he refused not to deliver up His Only Begotten, that He might make peace with us. This peace then, i. e. the reconciliation, the love of God, shall guard your hearts and minds.

Hom. XIV.

[1] πράγματι.

This is the part of a teacher, not only to exhort, but also to pray, and to assist by supplication, that they may neither be overwhelmed by temptation, nor carried about by deceit. As if he had said, May He Who hath delivered you in such sort as mind cannot comprehend, may He Himself guard you, preserve you, so that you suffer no ill. Either, then, he means this, or that the peace of which Christ speaketh, *My peace I leave with you, My peace I give unto you:* this shall guard you, for this peace exceedeth all man's understanding. But if thou sayest, how? Attend when he tells us to be at peace with our enemies, with those who treat us unjustly, who are at war and enmity toward us; is not this beyond man's understanding? But rather let us look to the former. That peace surpasseth all understanding; and if peace, much more doth God Himself, Who giveth peace, pass all understanding, not ours only, but that of Angels, and the Powers

(2)

John 14, 27.

Phil. 4, 8. 9. above. What meaneth *in Christ Jesus?* Shall keep us in Him, saith he, so that ye may remain firm, and not fall from His faith.

Ver. 8. *Finally, brethren, whatsoever things are honest, whatsoever things are true, whatsoever things are just.* What is *Finally?* It stands for, 'I have said all.' It is the word of one that is in haste, and has nothing to do with present things.

Finally, brethren, whatsoever things are honest, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

Ver. 9. *Those things which ye have both learned and received, and heard and seen in me.*

What meaneth, *whatsoever things are lovely?* Lovely to the faithful, lovely to God. *Whatsoever things are true.* Virtue is indeed true, vice is falsehood. For the pleasure of it is a falsehood, and its glory is falsehood, and all things of the world are falsehood. *Whatsoever things are pure.* This is opposed to the words *who mind earthly things. Whatsoever things are honest.* This is opposed to the words *whose god is their belly. Whatsoever things are just, whatsoever things are of good report,* i. e. saith he, *if there be any virtue, if there be any praise.* Here he willeth them to take thought of those things too which regard men. *Think on these things,* saith he. Seest thou, that he desires to banish every evil imagination from our souls; for evil actions spring from thoughts. *Those things which ye have both learned and received.* This is excellent teaching, in all his exhortations to propose himself for a model: as he saith in another place, *so as ye have us for an ensample.* And again here, *What things ye have learned and received,* i. e. have been taught by word of mouth *and heard and seen in me:* concerning my words and actions and conversation. Seest thou, how even to every thing he lays the same commands on us? For since it was not possible to make an accurate enumeration of all things, of our coming in, and going out, and speech, and carriage, and intercourse, (for of all these things it is needful that a Christian should have thought,) he said shortly, and in a summary, *as ye have*

Phil. 3, 17.

heard and seen in me, i. e. with me. As if he had said, I have led you forward both by deeds and by words. *These things do*, not only say them, but *do* them also. *And the God of peace shall be with you*, i. e. if ye so guard these things, and are at peace one toward another, ye shall be in a calm, in great safety, ye shall suffer nothing painful, nor contrary to your will. For when we are at peace with Him, and we are so through virtue, much more will He be at peace with us. For He who so loved us, as to shew favour to us even against our will, will He not, if He sees us hastening toward Him, Himself yet much more exhibit His love toward us? Hom. XIV.

Nothing is such an enemy of our nature as vice. And from many things it is evident, how vice is at enmity with us, and virtue friendly toward us. And if ye will, let us consider this first, from one of the opposites, i. e. fornication. Fornication makes men subject to reproach, poor, objects of ridicule, despicable to all, treating them as an enemy doth. Ofttimes it hath involved men in disease and danger; many men have perished or been wounded, by reason of their mistresses; but if fornication produces these things, much rather doth adultery. But doth almsgiving so? By no means. But as a loving mother setteth her son in great propriety, in good order, in good report, and gives him leisure to engage in necessary work, thus almsgiving doth not let us go, nor lead us away from our necessary work, but even renders the soul more wise. For nothing is more foolish than a mistress. Moral.

But what willest thou? To look upon covetousness? It too treats us like an enemy. And how? It makes us hated by all. It prepareth all men to vaunt themselves against us. Both those who have been treated unjustly by us, and those who have not, who share the grief of the former, and are in fear for themselves. All men look upon us as their common foes, as wild beasts, as demons. Every where are there innumerable accusations, plots against us, envyings, all which are the acts of enemies. But justice, on the contrary, makes all men friends, all men sociable, all men well disposed towards us: our affairs are straightway in perfect safety, there is no danger, there is no suspicion. But sleep also fearlessly comes over us with perfect safety, no care is there, no lamenting.

Phil. 4, 8. (3) How much better this sort of life is! And tell me, which is best, to envy, or to rejoice with another? Let us search out all these things, and we shall find that virtue, like a truly kind mother, places us in safety, while vice throws us into danger, being itself a treacherous thing, and full of danger. For hear the prophet, who saith, *The secret of the Lord is with them that fear Him, and He will shew them His covenant.* He feareth no one, who is not conscious to himself of any wickedness; on the contrary, he who liveth in crime is never confident, but trembles at his slaves, and looks at them with suspicion. Why say, his slaves? He cannot bear the tribunal of his own conscience. Not only those who are without, but his inward thoughts affect him likewise, and suffer him not to be in quiet. What then saith Paul? Ought we to live dependent on praise? He said not, look to praise, but do praiseworthy actions, yet not for the sake of praise.

Ps. 25, 14.

Whatsoever things are true, for the things we have been speaking of are false. *Whatsoever things are honest*[1]. That which is *honest* belongs to external virtue, that which is *pure* to the soul. Give no cause of stumbling, saith he, nor handle of accusation. Lest you should think, that he means only those which men consider so. Because he had said, *Whatsoever things are of good report*, he proceeds, *if there be any virtue, and if there be any praise, think on these things*—do these things. He wills us ever to be in these things, to care for these things, to think on these things. For if we will be at peace with each other, God too will be with us, but if we raise up war, the God of peace will not be with us. For nothing is so hostile to the soul as vice, and nothing, on the other hand, places it in safety so much as peace and virtue. Wherefore we must make a beginning from ourselves, and then we shall draw God toward us.

[1] σεμνὰ

God is not a God of war and fighting, wherefore, make war and contention to cease, both that which is against Him, and that which is against thy neighbour. Be at peace with all men, consider whom God saveth. *Blessed*, saith he, *are the peacemakers, for they shall be called the children of God.* Such alway imitate the Son of God: do thou imitate Him too. Be at peace. The more thy brother warreth against thee, by so much the greater will be thy reward. For

Matt. 5, 9.

hear the prophet who saith, *I am for peace, but when I speak they are for war.* This is virtue, this is above man's understanding, this maketh us near God; nothing so much delighteth God, as to remember no evil. This sets thee free from thy sins, this looseth the charges against thee: but if we are fighting and buffeting, we become far off from God: for enmities are produced by contention, and from enmity spring rancours. Hom. XIV.

Cut out the root, and there will be no fruit. Thus shall we learn to despise the things of this life, for there is no contention in spiritual things, but whatever thou seest, either contention, or envy, or whatever a man can mention, all these spring from the things of this life. Every contention hath its beginning either in covetousness, or envy, or vainglory. If therefore we are at peace, we shall learn to despise the things of the earth. Hath a man stolen our money? He hath not injured us, only let him not steal our treasure which is above, saith such an one. Hath he hindered thy glory? Yet not that which is from God, but that which is of no account. For this is no glory, but a mere name of glory, or rather a shame. Hath he stolen thy honour? Rather not thine but his own. For as he who committeth injustice doth not so much inflict as receive injustice, thus too he who plots against his neighbour, first destroyeth himself.

For *he who diggeth a pit for his neighbour, falleth into it.* Let us then not plot against others, lest we injure ourselves. When we supplant the reputation of others, let us consider that we injure ourselves, it is against ourselves we plot. For perchance with men we do him harm, if we have power, but ourselves in the sight of God, by provoking Him against us. Let us not then injure ourselves. For as we injure ourselves when we injure our neighbours, so by benefitting them we benefit ourselves. If then thy enemy injure thee, consider that he hath benefitted thee, if thou art wise, and so requite him not with the same things, but even do him good. But the blow you say remains severe. Consider then that thou dost not benefit, but punishest him, and benefittest thyself, and quickly you will come to do him good. What then? Shall we act from this motive? We ought not to act on this motive, but if thy heart will not hear other Prov. 26, 27.

Phil. 4, 9. reason, induce it, saith he[a], even by this, and thou wilt quickly persuade it to dismiss its enmity, and wilt for the future do good to thine enemy as to a friend, and wilt thus obtain the good things which are to come, to which God grant that we may all attain in Christ Jesus. Amen.

[a] i. e. St. Paul, Rom. 12, 20. on which passage see St. Chrys. who there fully states this view, perhaps the only one that fully explains the difficulty.

HOMILY XV.

PHIL. iv. 10—14.

But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction.

I HAVE ofttimes said, that almsgiving hath been introduced not for the sake of the receivers, but of the givers, for the latter are they which make the greatest gain. And this Paul shews here also. In what way? The Philippians had sent him somewhat, after a long time, and had committed the same to Epaphroditus. See then, how when he is about to send Epaphroditus as the bearer of this Epistle, he praises them, and shews that this action was for the need, not of the receiver, but of the givers. This he doth, both that they who benefited him may not be lifted up with arrogance, and that they may become more zealous in well-doing, since they rather benefit themselves; and that they who receive may not fearlessly rush forward to receive, lest they meet with condemnation. For *it is more blessed*, He saith, *to give than to receive*. What then means he, when he says, *I rejoiced in* Acts 20, 35.

Phil. 4,10-14. *the Lord greatly*, not with worldly rejoicing, saith he, nor with the joy of this life, but in the Lord. Not because I had refreshment, but because ye advanced; for this is my refreshment. Wherefore he saith *greatly;* since this joy was not corporeal, nor on account of his own refreshment, but because of their advancement.

And see how, when he had greatly rebuked them on account of the times that were passed, he quickly throweth a shadow over this, and teacheth them constantly and always to remain in well doing. *Because at the last*, saith he. The words, *at the last*, shew long time to have elapsed. *Hath flourished again.* As trees which have shot forth, then dried up, and again shot forth. Here he sheweth, that they who had formerly borne flowers, had withered, and after withering again budded forth. So that the word *flourished again*, has both rebuke and praise. For it is no small thing, that he who hath withered should flourish again. He sheweth also, that it was from indolence all this had happened to them. *Your care for me; wherein ye were also careful.* Here he sheweth, that even in former time they were wont to be zealous in these things. Wherefore he addeth, *your care of me, wherein ye were also careful.* And lest you should think, that in other things too they had been more zealous[a], and had then withered, and not in this thing alone, behold how he guards this point[b], by saying, *Now at the last your care of me hath flourished again.* As if he had said, I apply the words, *now at the last*, only to this; for in other things it is not so.

Acts 20, 25. 34. Here some one may enquire, how when he had said, *it is more blessed to give than to receive;* and, *These hands have ministered to my necessities, and to them that were with me;* 1 Cor. 9, 15. and again when writing to the Corinthians, *For it were better for me to die, than that any man should make my glorying void;* he here suffereth his glorying to be made void? And how? By receiving. For if his glorying was, that he received not, how doth he now endure so to do. What shall we say then? Probably, he then did not receive on account of the false Apostles, *that wherein they glory*, saith

[a] Mar. and B. 'had become less zealous.'

[b] So Ben. and B. Sav. 'see how he added.'

he, *they may be found even as we.* And he said not *are*, but *glory*; shewing hereby that they did receive, but secretly. Wherefore, he said, *wherein they glory;* he too himself received, though not there. Wherefore he also saith, *No man shall stop me of this boasting.* And he said not simply, shall not stop me, but what? *in the regions of Achaia.* And again, *I robbed other Churches, taking wages of them to do you service.* Here he sheweth that he did receive. But Paul indeed received rightly, having so great a work; if in truth he did receive. But they who work not, how can they receive? 'Yet I pray,' saith one. But there is no work. For this may be done together with work. 'But I fast.' Neither is this work. For see this blessed one, preaching in many places, and working too. *But ye lacked opportunity.* What meaneth lacked opportunity? It came not, saith he, of indolence, but of necessity[c]. Ye had it not in your hands, nor were in abundance. This is the meaning of, *Ye lacked opportunity.* Thus most men speak, when the things of this life do not flow in to them abundantly, and are in short supply.

Hom. XV.

2 Cor. 11, 8.

Not that I speak in respect of want. I said, saith he, *now at the last*, and I rebuked you, not seeking mine own, nor rebuking you on this account, as if I were in want: for I sought it not on this account. Whence is it evident, O Paul, that thou makest no vain boasting? To the Corinthians he saith, *For we write none other things unto you, than what ye read or acknowledge*, and he would not have spoken to them so as to be convicted, he would not, had he been making boasts, have spoken thus. He was speaking to those who knew the facts, with whom detection would have been a greater disgrace. *For I have learnt*, saith he, *in whatsoever state I am, therewith to be content.* Wherefore, this is an object of discipline, and exercise, and care, for it is not easy of attainment, but very difficult, and full of toil. *In whatsoever state I am*, saith he, *therewith to be content. I know both how to be abased, and I know how to abound. Every where and in all things I am instructed.* That is, I know how to use little, to bear hunger and want, to abound, and to suffer need. 'Yes,' saith one, 'but there is no need of

2 Cor. 1, 13.

[c] St. Chrys. understands him to be *partially* excusing them.

Phil. 4, 14. (2) wisdom or of virtue to abound.' There is great need of virtue, not less than in any other case. For as want inclines us to do many evil things, so too doth plenty. For many ofttimes, coming into plenty, have become indolent, and have not known how to bear their good fortune. Many men have taken it as an occasion of no longer working. But Paul did not so, for what he received he consumed on others, and emptied himself for them. This is to know how to make good use of what we have. He was in no wise relaxed, nor did he exult at his abundance, Paul was the same in want and in plenty, he was neither oppressed on the one hand, nor rendered a boaster on the other. *I know how both to be full, and to be hungry, both to abound, and to suffer need.* Deut. 32, 15. Many know not how to be full, as the Israelites, for they *ate, and kicked*, but I am equally well ordered in all. He sheweth that he neither is now elated, nor was before grieved: or if he grieved, it was on their account, not on his own, for he himself was similarly affected.

Every where, saith he, *and in all things I am instructed*, i. e. I have had experience of all things in this long time, and all these things have succeeded with me. But since boasting might seem to have a place here, he quickly correcteth himself, and saith, *I can do all things through Christ which strengtheneth me.* The success is not mine own, but His who gave me strength. But since again they who confer benefits, when they see the receiver not well affected toward them, but despising the gifts, are themselves rendered more remiss, (for they considered themselves as conferring a benefit and refreshment,) lest this should happen here, and any one should say that, since Paul despises the refreshment, they must necessarily become remiss, see how he healeth this too. By what he hath said above, he hath brought down their proud thoughts, by what followeth he maketh their readiness revive, by saying, *Notwithstanding ye have well done, that ye did communicate with my affliction.* Seest thou, how he removed himself, and again united himself to them. This is the part of true and spiritual friendship. Think not, saith he, because I was not in want, that I had no need of this act of yours. I have need of it for your sake. How then, did they share his afflictions? By this means.

As he said when in bonds, *Ye all are partakers of my grace.* For it is grace to suffer for Christ, as he himself saith in another place, *For to you it is given, on the behalf of Christ, not only to believe, but also to suffer for His Name.* For since those former words by themselves had power to grieve them, he consoleth them, and receiveth them, and praiseth them again. And this in measured words. For he said not, 'gave,' but *communicated*, to shew that they too were profited by becoming partakers of his labours. He said not, ye did lighten, but ye did communicate with my affliction, which was a more worthy thing. Seest thou the humility of Paul? seest thou his noble nature? When he has shewn that he had no need of their gifts on his own account, he afterward uses freely such lowly words as they do who make a request. "Since you are wont to give." For he refuseth neither to do, nor say any thing in order to accomplish the one object of his wishes. And what is that? "Think not," saith he, "that my words shew want of shame, wherein I accuse you, and say, *Now at the last your care of me hath flourished again*, or are those of one in necessity; I speak not thus because I am in need, but why? From my exceeding confidence in you, and of this ye yourselves are the authors."

Hom. XV. Phil. 1, 7. Ib. 29.

Seest thou how he sootheth them, and saith, Ye are the authors, in that ye hasted to the work before others; and have given me confidence to remind you of these things. And observe his propriety; he accuseth them not while they did not send, lest he should seem to regard his own benefit, but when they had sent, then he rebuked them for the time past, and they received it, for he could not seem after that to regard his own benefit.

Ver. 15. *Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, as concerning giving and receiving, but ye only.*

Lo, how great is his commendation! For the Corinthians and Romans are stirred up by hearing these things from him, whilst they did it without any other Church making a beginning. For *in the beginning of the Gospel*, saith he, they manifested such zeal towards this holy Apostle, as them-

Phil. 4, 15. selves first to begin, without having any example, to bear this fruit. And we cannot say that they did these things as he abode with them, or for their own benefit; for he saith, *When I departed from Macedonia, no Church communicated with me, as concerning giving and receiving, but ye only.* What meaneth *receiving*, and what *communicated?* Wherefore said he not, 'no Church gave to me,' but *communicated with me, as concerning giving and receiving?* Because the matter is a communication. He saith, *If we have sown unto you spiritual things, is it a great matter that we should reap your carnal things.* And again, *Your abundance may be a supply to their want.* Behold how they communicated, by giving carnal things, and receiving spiritual. For as they who sell and buy communicate with each other, by mutually giving what they have, (and this is communication,) so too is it here. For there is not any thing more profitable than this trade and traffic. It is performed on the earth, but is completed in heaven. They who buy are on the earth, but they buy and agree about heavenly things, whilst they lay down an earthly price.

1 Cor. 9, 11.

2 Cor. 8, 14.

(3) But despond not; heavenly things are not to be bought with money, riches cannot purchase these things, but the purpose of him who giveth the money, his true wisdom, his superiority to earthly things, his love toward man, his mercifulness. For if money could purchase it, she who threw in the two mites would have gained nothing great. But since it was not the money, but the purpose that availed, she received every thing, who exhibited a full purpose of mind. Let us not then say, that the Kingdom can be bought with money; it is not by money, but by purpose of mind which is exhibited by the money. Therefore, one will answer, there is need of money. There is no need of it, but of the disposition; if thou hast this, thou wilt be able even by two mites to purchase Heaven; where this is not, not even ten thousand talents of gold will be able to do that, which the two mites could. Wherefore? Because if thou who hast much throwest in but a small portion, thou givest an alms indeed, but not so great as the widow did; for thou didst not throw it in with the same readiness as she. For she deprived herself of all she had, or rather she deprived not, but gave it

all as a free gift to herself. For God hath promised the Kingdom not to talents of gold, but to a cup of cold water, to readiness of heart; not to death, but to purpose of mind. For indeed it is no great thing. For what is it to give one life? one has given one man; but one man is not of worth enough. Hom. XV.

Ver. 16. *For even in Thessalonica, ye sent once and again to my necessity.*

Here again is great praise, that he, when dwelling in the metropolis[e], should be nourished by a little city. And lest, by always withdrawing himself from the supposition of want, he should, as I said at first, render them remiss, having previously shewn by so many proofs that he is not in want, he here maketh it manifest by one word only, by saying *necessity*. And he said not *my*[f], but absolutely,—having a care of dignity. And not this only, but what followeth too, for since he was conscious that it was a very lowly thing, he again guardeth it, by adding as a correction,

Ver. 17. *Not because I desire a gift.*

As he said above, *Not that I speak in respect of want;* both which mean the same, though the former is stronger than the latter. For it is one thing, that he who is in want, should not seek, and another that he who is in want should not even consider himself to be in want. *Not because I desire a gift*, he says, *but I desire fruit, that may abound to your account.* Not mine own. Seest thou, that the fruit is produced for them? This say I for your sake, not for my own, for your salvation. For I gain nothing when I receive, but grace belongeth to the givers, for the recompense is There in store for givers, but the gifts are here consumed by them who receive. Again even his request is combined with praise and sympathy.

For when he had said, I do not desire, lest he should again render them remiss, he adds,

Ver. 18. *But I have all and abound*, i. e. through this gift ye have filled up what was wanting, which would make them more eager. For benefactors, the wiser they are, the more do

[e] The difference was probably less marked in St. Paul's time than in St. Chrysostom's.

[f] The Greek is, 'Ye sent to me unto the needs.'

Phil. 4, 19. they seek gratitude from the benefitted. *I have all things and abound*, i. e. Ye have not only filled up what was deficient in former time, but ye have gone beyond. Then see how he seals up all, lest by these words he should seem to accuse them. For after he had said, *Not because I desire a gift*, and *Now at the last;* and had shewn that their deed was a debt, for this is meant by, *I have all*, he again sheweth, that they had acted above what was due, and saith, *I have all and abound*[1], *I am full.* I say not this at hazard, or only from the feeling of my mind, but why? *Having received of Epaphroditus the things which were sent from you, an odour of a sweet smell; a sacrifice acceptable, well pleasing to God.* Lo, whither he hath raised their gift; not I, he saith, received, but God through me. Wherefore though I be not in need, regard it not, for God had no need, and yet, He received at their hands in such sort, that the Holy Scriptures shrunk not from saying, *The Lord smelled a sweet savour*, which are the words of one who was pleased. For ye know, indeed ye know, how our soul is affected by sweet savours, how it is pleased, how it is delighted. The Scriptures therefore shrunk not from applying to God a word so human, and so lowly, that it might shew to men that their gifts are become acceptable. For not the fat, not the smoke made them acceptable, but the purpose of mind which offered them. Had it been otherwise, Cain's offering too had been received. It saith then, that He is even pleased, and how He is pleased. For men could not without this have learned. He then, Who hath no need, saith that He is thus pleased, that they may not become remiss by the absence of need. And afterward, when they had no care for other virtues, and trusted to their offerings alone, behold, how again he setteth them right by saying, *Will I eat the flesh of bulls, or drink the blood of goats.* This Paul also saith. *Not because I desire a gift.*

[1] περισσεύω.

Gen. 8, 21.

Ps. 50, 13.

Ver. 19. *But my God shall supply all your need, according to His riches in glory, by Christ Jesus.*

(4) Behold how he blesseth them, as poor men do. But if even Paul blesseth those who give, much more let us not be ashamed to do this when we receive. Let us not receive as though we ourselves had need, let us not rejoice on our own account, but on that of the givers. Thus we too who receive

shall have a reward, if we rejoice for their sake. Thus we shall not take it hardly, when men do not give, but rather shall grieve for their sake. So shall we render them more zealous, if we teach them, that not for our own sake do we so act; *but my God shall supply all your need*, or all grace, or all joy[1]. If the second be true, *all grace*, he meaneth not only the alms, which are of earth, but every excellency. If the first, *all your need*, which I think too should rather be read, this is what he means to shew. As he had said before, *ye lacked opportunity*, he here maketh an addition, as he doth in the Epistle to the Corinthians, saying, *Now He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.* For he blesseth them, that they may abound, and have wherewith to sow. He blesseth them too, not simply that they might abound, but *according to His riches*, so that this too is done measuredly. For had they been as he was, so truly wise, so crucified, he would not have done this; but since they were men that were handicraftsmen, poor, having wives, bringing up children, ruling their families, and who had given these very gifts out of small possessions, and had certain desires of the things of this world, he blesseth them with a condescension. For it is not unseemly to pray for sufficiency and plenty for those who thus use them. He said not, May He make you rich, and to abound greatly; but what said he? *Supply all your need*, so that ye may not be in want, but have things for your necessities. Since Christ too, when He gave us a form of prayer, inserted also this in the prayer, when He taught us to say, *Give us this day our daily bread.*

Hom. XV.

[1] χάριν, or χαρὰν.

2 Cor. 9, 10.

Matt. 6, 11.

According to His riches. What meaneth this? According to His free gift, i. e. It is easy to Him, and He hath power to do it quickly too. And since I have spoken of need, he addeth, *according to His riches in glory by Christ Jesus*, that they may not think that he will drive them into straits. So shall all things abound to you, saith he, that you may have them to His glory; or he meaneth this, Ye are wanting in nothing; (for it is written, *great grace was upon them all, neither was there any that lacked.*) Or,

Acts 4, 13.

PHIL. 4,20-23. he is persuading them to do all things for His glory, as if he had said, that ye may use your abundance to His glory.

Ver. 20. *Now unto God and our Father be glory for ever and ever. Amen.* For the glory of which he speaks belongs not only to the Son, but to the Father too, for when the Son is glorified, then is the Father also. For when he said, This is done to the glory of Christ, lest any one should suppose that it is to His glory alone, he continued, *Unto God and our Father be glory*, that glory evidently which is paid to the Son.

Ver. 21. *Salute every saint in Christ Jesus.*

This is no small thing. For it is a proof of great good will, to salute them through letters; *The brethren who are with me salute you.* And yet thou saidst, *I have no one like-minded, who will naturally care for your state.* How then sayest thou now, *The brethren which are with me?* He either saith, *The brethren which are with me*, to shew that he hath no one like-minded of those who are with him, (where he doth not speak of those in the city, for how were they constrained to undertake the affairs of the Apostles?) or that he did not refuse to call even those brethren.

Ver. 22, 23. *All the saints salute you, chiefly they that are of Cesar's household. The grace of our Lord Jesus Christ be with you all.*

He elevated them and strengthened them, by shewing that his preaching had reached even to the king's household. For if those who were in the palace despised all things for the sake of the King of Heaven, far more ought they to do this. And this too was a proof of the love of Paul, that he had told many things of them, and said great things of them, whence he had led those who were in the palace, and who had never seen them, to desire to salute them. Especially great was his love, because the Saints were then in affliction; and how? They who were absent from each other were closely conjoined together, and they who were afar off saluted each other as if they were near, and they were affected each toward other as toward their own limbs. For the poor man also was disposed toward the rich even as the rich toward the poor, and there was no preeminence, in that they were all equally hated and cast out[1], and that for the same cause. For as captives taken from divers cities, and

[1] ἱλαύνεσθαι.

brought to the same towns, eagerly embrace each other, their common calamity binding them together; thus too at that time they had great love one toward another, the communion of their afflictions and persecutions uniting them. Hom. XV.

For affliction is an unbroken bond, the increase of love, the occasion of compunction and piety. Hear the words of David, *It is good for me that I have been afflicted, that I might learn Thy statutes.* And again another prophet, who saith, *It is good for a man that he bear the yoke in his youth.* And again, *Blessed is the man whom Thou chastenest, O Lord.* And another who saith, *Despise not the chastening of the Lord. If thou come to serve the Lord, prepare thy soul for temptation.* And Christ also said to His disciples, *In the world ye shall have tribulation, but be of good cheer.* And again, *Ye shall weep and lament, but the world shall rejoice.* And again, *Strait is the gate, and narrow is the way.* Dost thou see how tribulation is every where lauded, every where assumed as needful for us? For if in the contests of the world, no one without this receiveth the crown, unless he fortify himself by toil, by abstinence from delicacies, by living according to rule, by watchings, and innumerable other things, much more so here. For whom wilt thou name as an instance? The king? Not even he liveth a life free from care, but one burdened with much tribulation and anxiety. For look not to his diadem, but to his sea of cares, by which trouble is produced for him. Nor look to his purple robe, but to his soul, which is darker than that purple. His crown doth not so closely bind his brow, as care doth his soul. Nor look to the multitude of his spearmen, but to the multitude of his disquietudes. For it is not possible to find a private house laden with so many cares as a king's palace. Violent death each day expected in the very place, a vision of blood is seen as they sit down to eat and drink. Nor can we say how oft they are disturbed in the night season, and leap up, haunted with visions. And all this in peace; but if war overtakes them, their cares are still more increased. Moral. (5) Ps. 119, 71. Lam. 3, 27. Ps. 94, 12. Prov. 3, 11. Ecclus. 11, 1. John 16, 3. 16, 20. Matt. 7, 14.

What then can be more piteous than such a life as this! What evils have they from those that are their own, I mean, those who are under their power. Nay, and of a truth the

Phil. 4,21-23. pavement of a king's house is always full of blood, the blood of his own relations. But if ye will, I will relate some instances, and ye will presently know that so it is. I will chiefly relate those of older date, but which are still kept in memory, as having happened in our own time. One[g], it is said, having suspected his wife of adultery, bound her naked upon mules, and exposed her to wild beasts, though she had already been the mother to him of many princes. What sort of life, think ye, could that man have lived? For he would not have broken out into such vengeance, had he not been deeply affected with that distress. Moreover, the same man slew his own son[h], or rather his brother slew himself, together with his children, but he is also reported to have slain his own brother. And the one indeed slew himself, when seized by a rebel, and another put to death his cousin, his colleague in the kingdom, to which he had appointed him. Another[i]

[g] After these words the Greek text is disarranged, and irreconcileable with itself and with the real history. Chrysostom seems however to intend to say what follows; that the brother of Crispus, i. e. Constantius Augustus, caused his father's brother, Julius Constantius, and his sons, Dalmatius and Annibalianus, to be put to death. They were in fact slain by the soldiery, and as some thought at the instigation of Constantius Augustus, son of Constantine. He adds afterwards, that his brother was taken by an usurper, and killed himself. Now Constans Augustus, the brother of Constantius, was taken by the usurper Magnentius, or rather by his generals, and slain, but no writer except Chrysostom says that he killed himself. He adds that Constantius slew his cousin. This was Gallus, who was made his colleague in the Empire by Constantius, and put to death by his order, A.D. 345. *Montf.*

(Tillemont understands this otherwise, and more according to the Greek, which is not difficult to construe as it stands; viz. that *Constans* killed himself and his children, [if he had any, which does not otherwise appear,] when taken by Magnentius, and that he [*Constans*] caused the death of his brother Constantine the younger.)

[h] Here Chrysostom relates the violent deaths that had occurred within memory in the imperial palace; he goes, however, by common report, which usually varies from the real fact. He mentions the events without the names. There is no doubt, however, that the first example brought forward is Constantine the Great, who caused his son Crispus to be put to death, and afterwards his wife Fausta. Chrysostom says he exposed her to wild beasts, others however relate that she was suffocated by his order in a hot bath. Tillemont gives the most accurate of all the accounts of this affair. *Montf.*

[i] As for what Chrysostom adds, (as usual without names,) of the wife of one of the Augusti who used drugs to cure barrenness, and perished together with the woman who supplied the drugs, also of another Augustus who was poisoned, and whose son had an eye put out, and another who perished in some horrible manner, I have not yet been able to find out to whom it applies. But what follows, of one burnt among beams and horses and all sorts of things, relates to Valens, who after his defeat at Hadrianople retired to a house, and was burnt to ashes with it. The reigning Emperor was Arcadius, with respect to whom the history of that age attests the truth of his words. *Montf.*

Tillemont understands the one poisoned to be Jovian, and says that his son Varronianus was treated as here mentioned, and afterwards put to death;

saw his wife destroyed by medicines[1], for when she bore not, a wretched and miserable woman (for such indeed she was who thought to give the gift of God by her own wisdom) gave her medicines, and destroyed the queen, and herself perished with her. Another again, after this[k], was destroyed by noxious drugs, and his cup was to him no longer drink, but death. And his son too had an eye put out, from fear of what was to follow, though he had done no wrong. It is not befitting to mention how another ended his life miserably. And after them, one was burnt, like some miserable wretch, amongst horses, and beams, and all sorts of things, and left his wife in widowhood. For it is not possible to relate the woes which he was compelled to undergo in his lifetime, when he rose up in revolt. And hath not he who now rules, from the time he received the crown, been in toil, in danger, in grief, in dejection, in misfortune, exposed to conspiracies? Such is not the kingdom of heaven, but after it is received, there is peace, life, joy, delight. But as I said, life cannot be without pain. For if in the affairs of this world, he who is accounted most happy, if the king is burdened with so many misfortunes, what thinkest thou must be true of private life? I cannot say how many other evils there are! How many stories have ofttimes been formed on these subjects! For nearly all the tragedies of the stage, as well as stories, have kings for their subjects. For most of these stories are formed from true incidents, for it is thus they please. As for example, Thyestes' banquet, and the destruction of all that family by their misfortunes. Hom. XV.

[1] πονηρῶν

These things we know from the writers[l] that are without: but if ye will, I will adduce instances from the Scripture too. Saul was the first king, and ye know how he perished, after experiencing numberless ills. After him, David, Solomon, Abia, Hezekiah, Josiah, in like sort. For it is not possible, without affliction and toil, and without dejection of mind, to pass through the present life. But let us be cast down in mind, not for such things as these, for which kings grieve, but for those things, whence we (thus) have great gain. *For* (6) 2 Cor. 7, 10.

and so Montf. in his Introduction to St. Chrys. 'ad Viduam Juniorem,' t. i. p. 337.

[k] al. his successor.

[l] *The civil historians.*

Phil. 4,21-23. *godly sorrow worketh repentance unto salvation, not to be repented of.* On account of these things we should be grieved, for these things we should be pained, for these things we should be pricked at heart; thus was Paul grieved for sinners, thus did he weep. *For out of much affliction and anguish of heart I wrote unto you in many tears.* For when he had no cause of grief on his own account, he did so on account of others, or rather he accounted those things too to be his own, at least as far as grief went. Others were offended, and he burned; others were weak, and he was weak; such grief as this is good, is superior to all worldly joy. Him who so grieves I prefer to all men, or rather the Lord Himself pronounces them blessed, who so grieve, who are kindly affectioned one toward another. I do not so much admire him in dangers, or rather I do not admire him less for the dangers by which he died daily, yet this still more captivates me. For it came of a soul devoted to God, and full of affection: from the love which Christ Himself seeketh: from a brotherly and a fatherly sympathy, or rather, of one greater than both these. Thus we should be affected, thus weep; such tears as these are full of great delight; such grief as this is the ground of joy.

2 Cor. 2, 4.

And say not to me: What do they for whom I grieve gain by my so doing? Though we no way profit them for whom we grieve, at all events we shall profit ourselves. For he who grieveth thus on account of others, much more will so do for himself; he who thus weepeth for the sins of others, will not pass by his own sins unwept, or rather, he will not quickly sin. But this is dreadful, that when we are ordered so to grieve for them that sin, we do not even exhibit any repentance for our own sins, but when sinning remain without feeling, and have care for and take account of any thing, rather than our own sins. For this cause we rejoice with a worthless joy, which is the joy of the world, and straightway quenched, and which beareth griefs innumerable. Let us then grieve with grief which is the mother of joy, and let us not rejoice with joy which beareth grief. Let us shed tears which are the seeds of great joy, and not laugh with that laughter, which beareth the gnashing of teeth for us. Let us be afflicted with affliction, from which springs up

ease, and let us not seek luxury, whence great affliction and pain is born. Let us labour a little time upon the earth, that we may have continual enjoyment in heaven. Let us afflict ourselves in this transitory life, that we may attain rest in that which is endless. Let us not be remiss in this short life, lest we groan in that which is endless. Hom. XV.

See ye not how many are here in affliction for the sake of worldly things? Suppose thyself one of them, and bear thy affliction and thy pain, feeding on the hope of things to come. Thou art not better than Paul or Peter, who never obtained rest, who passed all their life in hunger and thirst and nakedness. If thou wouldest attain the same things with them, why journeyest thou along a contrary road? If thou wouldest arrive at that City, of which they have been deemed worthy, walk along the path which leadeth thither. The way of ease leadeth not thither, but that of affliction. The former is broad, the latter is narrow; along this let us walk, that we may attain eternal life in Christ Jesus our Lord, with Whom, to the Father, together with the Holy Ghost, be honour, might, power, now and ever, and world without end. Amen.

HOMILIES

OF

S. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE,

ON

THE EPISTLE OF S. PAUL THE APOSTLE

TO THE

COLOSSIANS.

HOMILY I.

Col. i. 1, 2.

Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

Holy indeed are all the Epistles of Paul: but somewhat more those which he sent after he was in bonds: those, for instance, to the Ephesians and Philemon: that to Timothy, that to the Philippians, and the one before us: for this also was sent after he was a prisoner, since he writes in it thus: *for which I am also in bonds: that I may make it manifest as I ought to speak.* Col. 4, 3. 4. But this Epistle appears to have been written after that to the Romans. For the one to the Romans he wrote before he had seen them, but this Epistle, after; and near upon the close of his preaching[a]. And it is

[a] Ed. Par. suspects that a sentence is lost here, but without reason, as he had just mentioned the Epistle to Philemon as written in imprisonment, and consequently later than that to the Romans.

Colos. 1, 1. 2. ver. 9. evident from hence; that in the Epistle to Philemon he says, *Being such an one as Paul the aged*, and makes request for Onesimus; but in this he sends Onesimus himself, as he says, Col. 4, 9. *With Onesimus the faithful and beloved brother:* calling him faithful, and beloved, and brother. Wherefore also he 1, 23. boldly says in this Epistle, *from the hope of the Gospel which ye have heard, and which was preached to every creature which is under heaven.* For it had now been preached for a long time. I think then[1] that the Epistle to Timothy was written after this; and when he was now come to the very end of his life, for there he says, *for I am now ready to be offered;* this is later[b] however than that to the Philippians, for in that Epistle he appears to be entering upon his imprisonment at Rome.

[1] αὖ ex conj. Ed. Par. οὖν Edd.

But why do I say that these Epistles have some advantage[2] over the rest? In this respect, because he writes them while in bonds; as if a champion were to write in the midst of carnage and victory[c]; so also in truth did he. For himself too was aware that this was a great thing, for writing to ver. 10. Philemon he saith, *Whom I have begotten in my bonds.* And this he said, that we should not be dispirited[3] when in adversity, but even rejoice. At this place was Philemon with these (Colossians). For in the Epistle to him he Col. 4, 17. saith, *And to Archippus our fellow-soldier;* and in this, *Say to Archippus.* ver. 2. This man seems to me to have been charged with some office in the Church.

[2] σλιὸν ἴχων.

[3] ἀσχάλλωμεν, be fretful, repining.

But he had neither seen these people, nor the Romans, nor the Hebrews, when he wrote to them. That this is true of the latter, he shews in many places; with regard Col. 2, 1. 5. to the Colossians, hear him saying, *And as many as have not seen my face in the flesh:* and again, *Though I be absent in the flesh, yet am I with you in the spirit.* So great a thing did he know his presence every where to be. And always, even though he be absent, he makes himself present[4]. So, when he punishes the fornicator, look how he places himself on the tribunal; *for*, he saith, *I verily*

[4] ἑαυτὸν ἐφίστησι 1 Cor. 5, 3.

[b] πρεσβυτέρα. Lit. 'older.' The argument allows no other sense. It may mean 'written at a greater age,' or 'of higher honour, (because written after longer imprisonment.)'

[c] lit. 'while raising trophies.' Downes most coldly conjectures 'having raised.'

as absent in body, but present in spirit, have judged already as though I were present: and again, *I will come to you, and will know not the speech of them which are puffed up, but the power:* and again, *Not only when I am present*[d] *with you, but much more when I am absent.* Hom. I. 1 Cor. 4, 19. Philipp. 2, 12.

Paul an Apostle of Jesus Christ by the will of God.

It were well also to say, what from considering this Epistle we have found its argument[e] to be. What then is it? They used to approach[f] God through angels; they held many Jewish and Grecian observances. These things then he is correcting. Wherefore in the very outset he says, *By the will of God.* So here again he hath used the expression *by*[g]. *And Timothy the brother*, he saith; of course then he too was an Apostle, and probably also known to them. *To the saints which are at Colosse.* This was a city of Phrygia, as is plain from Laodicea's being near to it. *And faithful brethren in Christ.* Whence, saith he, art thou made a saint? Tell me. Whence art thou called faithful? Is it not because thou wert sanctified by the death of Christ? Is it not because thou hast faith in Christ? Whence art thou made a brother? for neither in deed, nor in word, nor in attainment didst thou shew thyself faithful. Tell me, whence is it that thou hast been entrusted with so great mysteries? Is it not because[1] of Christ? Col. 4, 16. [1] διὰ Χριστόν.

Grace be unto you and peace from God our Father. Whence cometh grace to you? Whence peace? *From God*, saith he, *our Father.* Although he useth not in this place the name of Christ.

I will ask those who speak disparagingly of the Spirit, Whence is God the Father of servants? Who wrought these mighty achievements? Who made thee a saint? Who faithful? Who a son of God? He who made thee worthy to be trusted[2], the Same is also the cause of thy being entrusted with all. [2] ἀξιόπιστον.

[d] These words are from Gal. 4, 19. but the real citation is that given in the margin.

[e] ὑπόθεσιν. here perhaps "groundwork," or "occasion."

[f] Προσήγοντο, v. Hom. ii. §. i. Sav. in marg. and one Ms. προσάγεσθαι ᾤοντο, "thought to approach."

[g] τὸ διὰ, here used with the genitive. He mentions it as applied to the will of the Father, and consequently not, as some supposed, proving an inferiority in the Son.

Colos. 1, 3—5.

For we are called faithful, not only because we have faith, but also because we are entrusted of God with mysteries which not even the angels knew before us. However, to Paul it was indifferent whether or not to put it thus.

Ver. 3. *We give thanks to God*[h], *the Father of our Lord Jesus Christ.*

He seems to me to refer every thing to the Father, that he may not at once lay before them what he has to say[i].

Praying always for you.

He shews his love, not by giving thanks only, but also by continual prayer, in seeing that those whom he did not see, he had continually within himself.

Ver. 4. [*Since we heard of your faith in Christ Jesus.*

A little above he said, *our Lord*, here he adds, *Christ Jesus.* 'He,' saith he, 'is Lord, not they that are the servants of Jesus Christ.' These names are the symbols of His benefit to us, for *He*, it means, *shall save His people from their sins.*][k]

Matt. 1, 21.

Ver. 4. *Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.*

Already he conciliates them. It was Epaphroditus[l] who brought him this account. But he sends the Epistle by Tychicus, retaining Epaphroditus with himself. *And of the love*, he saith, *which ye have to all the saints*, not to this one and that: of course then to us also.

Ver. 5. *For the hope which is laid up for you in heaven.*

He speaks of the good things to come. This is with a view to their temptations, that they should not seek their rest here. For lest any should say, 'And where is the good of their love to the Saints, if they themselves are in affliction?' he says, 'We rejoice that ye are securing for yourselves a noble reception[1] in heaven.' *For the hope*, he saith, *which is laid up.* He shews its secureness. *Whereof ye heard before in the word of truth.* Here the expression is as if he would chide them, as having changed from it when they had long held it.

[1] μεγάλα πρόξενοῦντι

[h] rec. text inserts 'and,' (καὶ for τῷ,) but with the same sense.

[i] Savil. προστιθέναι. Mar. προστῆναι. Ben. Ed. 2. προτιθέναι. Either of the latter makes good sense, and, as 'at once' is emphatic by position, such must be the meaning.

[k] Savile includes this paragraph in brackets, and so Ed. Par. as it is not in some Mss. and Versions, and is thought not to fit in well; but they have missed the sense.

[l] Called Epaphras in the text. c. 1, 7. and c. 4, 12.

Whereof, saith he, *ye heard before in the word of the truth of the Gospel.* Also, he bears witness to the truth of the word. With good reason, for in it there is nothing false. Hom. I.

Of the Gospel. He doth not say, 'of the preaching[1],' but he calleth it the *Gospel*, continually reminding them of God's benefits[m], and having first praised them, he next reminds them of these. [1] κηρύγματος.

Ver. 6. *Which is come unto you, as it is also in all the world.*

He now gives them credit[2]. *Is come*, he said metaphorically. He means, it did not come and go away, but that it remained, and was there. Then because to the many the strongest confirmation of doctrines is that they hold them in common with many, he therefore added, *As also* it is *in all the world.* [2] χαρίζεται

It is present, he says, every where, every where victorious[3], every where established[4]. [3] κρατεῖ [4] ἕστηκε

And is fruitful, and increasing[n], *as it is also among you.*

Fruitful. In works. *Increasing.* By the accession of many, by becoming firmer; for plants then begin to thicken when they have become firm.

As also among you.

He first gains the hearer by his praises, so that even though disinclined, he may not refuse to hear him.

Since the day ye heard it.

Marvellous! that ye quickly came unto it[5] and believed. And straightway, from the very first, shewed forth its fruits. [5] προσήλθετε.

Since the day ye heard it, and knew the grace of God in truth.

Not in word, saith he, nor in deceit, but in very deeds. Either then this is what he means by *fruitful*, or else, the signs and wonders. So that as soon as ye received it, so soon ye knew the grace of God. What then forthwith gave proofs of its inherent virtue[6], is it not a hard thing that that should now be disbelieved? [6] οἰκείαν δύναμιν.

Ver. 7. *As ye also learned of Epaphras our beloved fellow-servant.*

[m] The passage just above in brackets may have been for the sake of this.

[n] Rec. text omits '*and increasing*,' (καὶ αὐξανόμενον,) but it is in some of the oldest Mss.

Colos. 1, 7. 8. He, it is probable, had preached there. *Ye learned* the Gospel. Then to shew the trustworthiness of the man, he says, *our fellow servant.*

Who is for you a faithful minister of Christ; Who also declared unto us your love in the Spirit.

Doubt not, he saith, of the hope which is to come: ye see that the world is being converted. And what need to allege the cases of others? what happened in your own is even independently a sufficient ground for belief[1]; for, *ye knew the grace of God in truth:* that is, in works[2]. So that these two things, viz. the belief of all, and your own too, confirm the things that are to come. Nor was the fact one thing, and what Epaphras said, another. *Who is,* saith he, *faithful,* that is, true. But how, *for you a minister?* In that he had gone to him, and *declared to us,* saith he, *your love in the Spirit,* that is, the spiritual love ye bear us. But if this man be the minister of Christ; how say ye, that ye are brought unto God[3] by angels? *Who also declared unto us,* saith he, *your love in the Spirit.* For this love is wonderful and stedfast; all other has but the name. And there are such as are not of this kind, but such is not friendship, wherefore also it is easily dissolved.

[1] πιστά.

[2] or perhaps 'facts.'

[3] προσάγεσθαι. see p. 183, note f.

(3) Moral. There are many causes[4] which produce friendship; at present we will pass over those which are infamous, (for none will take an objection against us in their favour, seeing they are evil.) But let us, if you will, review those which are natural, and those who arise out of the relations of life[5]. Now of the social sort art these, for instance; one receives a kindness, or inherits a friend from forefathers, or has been a companion at table or in travel: or is neighbour to another, (and these are virtuous;) or is of the same trade, which last however is not sincere; for it is attended by a certain emulation and envy. But the natural are such as that of father to son, son to father, brother to brother, grandfather to descendant, mother to children, and if you like let us add also that of wife to husband; for all matrimonial attachments are also of this life, and earthly. Now these latter appear stronger than the former: appear, I said, because often they are surpassed by them. For friends have at times appeared more kindly disposed

[4] προφάσεις

[5] φυσικὰς καὶ βιωτικὰς

than brothers, or than sons toward fathers; and when he whom a man hath begotten would not succour him; one who knew him not has stood by him, and done so. But the spiritual love is higher than all, as it were some queen ruling her subjects[1]; and in her form is bright: for not as the other, hath she ought of earth for her parent; neither habitual intercourse, nor benefits, nor nature, nor time; but she descendeth from above, out of heaven. And why wonderest thou that she needeth no benefits in order that she should subsist, seeing that neither by injuries is she overthrown?

Hom. I.

[1] κρείττου-σα τῶν ἰδίων.

Now that this love is greater than the other, hear Paul saying; *I could wish that myself were anathema from Christ for my brethren.* What father would have thus wished himself in misery? And again, *To depart, and to be with Christ* is *far better; nevertheless to abide in the flesh* is *more needful for you.* What mother would have chosen so to speak, regardless of herself? And again hear him saying, *For being bereaved of you for a short time, in presence, not in heart.* And here indeed [in the world], when a father hath been insulted, he withdraws his love; not so however there, but he went to those who stoned him, seeking to do them good. For nothing, nothing is so strong as the bond of the Spirit. For he, who became a friend from receiving benefits, will, should these be discontinued, become an enemy; he whom habitual intercourse made inseparable, will, when the habit is broken through, let his friendship become extinct again; a wife again, should a broil have taken place, will leave her husband, and withdraw affection. The son, when he sees his father living to a great age, is dissatisfied. But in case of spiritual love there is nothing of this. For by none of these things can it be dissolved; seeing it is not composed out of them. Neither time, nor length of journey, nor ill usage, nor being evil spoken of, nor anger, nor insult, nor any other thing, make inroads upon it, nor have the power of dissolving it. And that thou mayest know this; Moses was stoned, and yet he made entreaty for them. What father would have done this for one that stoned him, and would not rather have stoned him too to death?

Rom. 9, 3.

Phil. 1, 23. 24.

1 Thess. 2, 17.

Ex. 17, 4.

Let us then follow after these friendships which are of the Spirit, for they are strong, and hard to be dissolved, and not those

Colos. 1, 8. which arise from the table, for these we are forbidden to carry in Thither. For hear Christ saying in the Gospel, Call not thy friends nor thy neighbours, if thou makest a feast, but the lame, the maimed. With reason: for great is the recompense for these. But thou canst not, nor endurest to feast with lame and blind, but thinkest it grievous and offensive, and refusest. Now it were indeed best that thou shouldest not refuse, however it is not necessary to do it. If thou seatest them not with thee, send to them of the dishes on thy own table. For he that inviteth his friends, hath done no great thing: for he hath received his recompense here. But he that called the maimed, and poor, hath God for his Debtor. Let us then not repine when we receive not a reward here, but when we do receive here; for we shall have nothing more to receive There. In like manner, if man recompense, God recompenseth not; if man recompense not, then God will recompense. Let us then not seek those out for our benefits, who have it in their power to requite us again, nor bestow our favours on them with such an expectation: this were a cold thought. If thou invite a friend, the obligation is but till evening; and therefore the friendship is sooner spent than is the cost, or the minutes of the feast. But if thou call the poor and the maimed, never shall the obligation be lost, for God, Who remembereth ever, and never forgetteth, thou hast even Him for thy Debtor. What squeamishness [1] is this, pray, that thou canst not sit down in company with the poor? What sayest thou? He is unclean and filthy? Then wash him, and lead him to thy table. But he hath filthy garments? Then change (4) them, and give him clean apparel. Seest thou not how great the gain is? Christ cometh unto thee through him, and dost thou make petty calculations of such things? When thou art inviting the King to thy table, dost thou fear because of such things as these?

Luke 14, 12.

[1] βλακείας.

Let us suppose two tables, and let one be filled with those, and have the blind, the halt, the maimed in hand or leg, the barefoot, those clad with but one scanty coat, and that worn out: but let the other have grandees, generals, governors, great officers, arrayed in costly robes, and fine lawn, belted with golden girdles. Again, here at the table of the poor let

there be neither silver, nor store of wine, but just enough to refresh and gladden, and let the drinking cups and the rest of the vessels be made from glass only; but there, at the table of the rich, let all the vessels be of silver and gold, [and the semicircular table[a], not such as one can lift, but as two young men can with difficulty move,] and let there be a gilded bowl of half a talent weight, so that two young men can scarcely move it[1]. and the wine-jars lie in order, glittering far beyond the silver with gold, and let the semicircle[b] be smoothly laid all over with soft drapery. Here, again, let there be many servants, in garments not less ornamented than those of the guests, and bravely apparelled, and wearing loose trowsers, beauteous to look upon, in the very flower of life, plump, and well conditioned; but there let there be only two servants disdaining all that proud vanity. And let those have costly meats, but these only enough to appease hunger, and inspire cheerfulness. Have I said enough? and are both tables laid out with sufficient minuteness? Is any thing wanting? I think not. For I have gone over the guests, and the costliness both of the vessels, and of the linen[c], and the meats. However, if we should have omitted aught, we shall discover it as we proceed with our argument.

Hom. I.

[1] i. e. when full.

Come then, now that we have correctly drawn each table in its proper outline, let us see at which ye will seat yourselves, for I for my part am going to that of the blind, and the lame, but probably the more part of you will choose the other, that of the generals, that is so gay and splendid. Let us then see which of them doth more abound in pleasure; for as yet let us not examine into the things of hereafter, seeing that in those at least this of mine hath the superiority. Wherefore? Because this one hath Christ sitting down at it, the other men, this hath the Master, that the servants. But say we nothing of these things as yet; but let us see which hath the more of present pleasure.

[a] ἡμικύκλιον. The part in brackets is not in all copies. Montf. has a note on the word, which Hervetus rendered 'chair.' He mentions William the Conqueror being represented sitting at such a table, sometimes called a sigma from the form C. He refers to his Antiquité Expliquée. T. iii. p. 111.

[b] Here, the couch which belongs to the table. Such is the stibadium described in the accounts of Pompeii.

[c] στρωμάτων, carpets, cushions, coverings for the tables, &c. &c.

Colos. 1, 8. And even in this respect, then, there is more of this pleasure, namely, that it is more pleasure to sit down with a King than with his servants. But let us withdraw this consideration also; let us examine the matter simply by itself; I, then, and those who choose the table I do, shall with much freedom and ease of mind say and hear every thing: but you trembling and fearing, and ashamed before those you sit down with, will not even have the heart to reach out your hands, just as though you had got to a school, and not a dinner, just as though you were trembling before masters whom you dreaded. But not so they. But, saith one, the honour is great. Nay, I further am in more honour, for your mean estate[1] shews the more strikingly: when even whilst sharing the same table, the words ye utter are those of slaves.

[1] ἀυτυλία

For the servant then most of all shews as such, when he sits down with his master; for he is in a place where he ought not to be; nor hath he from such familiarity so much dignity as he hath abasement, for he is then abased exceedingly. And one may see a servant by himself make a brave appearance, the poor man seem splendid by himself; not however when he is walking with a rich one; for the low when near the lofty, then appears low, and the juxtaposition makes the low seem lower, not loftier. So too your sitting down with them makes you seem as of yet meaner condition. But not so, us. In these two things, then, we have the advantage, in freedom, and in honour; which have nothing equal to them in regard of pleasure. For I at least would prefer a crust with freedom, to thousands of dainties with slavery. For, saith one, *Better is an entertainment of herbs with love and kindness, than an ox from the stall with hatred.* For whatsoever those[2] may say, they who are present must needs praise it, or give offence; assuming thus the rank of parasites, or rather, being worse than they. For parasites indeed, even though it be with shame and insult, have yet liberty of speech: but ye have not even this. But your meanness is indeed as great, (for ye fear and crouch,) but not so your honour. Surely then that table is deprived of every pleasure, but this is replete with all delight of soul.

Prov. 15, 17.

[2] ἐκεῖνοι, i.e. those great people.

(5) But let us examine the nature even of the meats themselves. For there indeed it is necessary to burst one's self

with the large quantity of wine, even against one's will, but here none who is disinclined need eat or drink. So that there indeed the pleasure arising from the quality of the food is cancelled by the dishonour which precedes, and the discomfort which follows the surfeit. For not less than hunger doth surfeiting destroy and rack our bodies; but even far more grievously; and whomsoever you like to give me, I shall more easily destroy by bursting him with surfeit than by hunger. For, in truth, the latter is easier to be borne than the other, for one might indeed endure hunger for twenty days, but surfeiting not for as many as two only. And the country people who are perpetually struggling with the one, are healthy, and need no physicians; but the other, surfeiting I mean, none can endure without perpetually calling in physicians; yea, rather, its absoluteness[1] hath often baffled even their attempt to rescue.

Hom. I.

[1] τυραννίς.

So far then as pleasure is concerned, this [table of mine] hath the advantage. For if honour hath more pleasure than dishonour, if authority than subjection, and if manly confidence than trembling and fear, and if enjoyment of what is enough, than to be plunged out of depth in the tide of luxury; surely on the score of pleasure this table is better than the other. It is besides better in regard of expense; for the other is expensive, but this, not so.

But what? is it then to the guests alone that this table is the more pleasurable, or bringeth it more pleasure than the other to him who inviteth them, as well? for this is what we are enquiring after rather. Now he who invites those makes preparation many days before, and is forced to have trouble and anxious thoughts and cares, neither sleeping by night, nor resting by day; but forming with himself many plans, conversing with cooks, confectioners, deckers of tables. Then when the very day is come, one may see him in greater fear than those who are going to fight a boxing match, lest aught should turn out other than was expected, lest he be shot with the glance[2] of envy, lest he thereby procure himself a multitude of accusers. But the other escapeth all this anxious thought and trouble by furnishing his table upon the moment, and not being careful about it for many days before. And then, truly, after

[2] βασκανίᾳ, evil eye.

Colos. i, 8. this, the former indeed hath straightway lost the grateful return; but the other hath God for his Debtor; and is filled with good hopes, being every day feasted from off that table. For the meats indeed are spent, but the grateful thought is never spent, but every day he rejoices and exults more than they that are gorged with their excess of wine. For nothing doth so nourish the soul as a virtuous hope, and the expectation of good things.

But now let us consider what follows. There indeed are flutes, and harps, and pipes; but here is no music of sounds unsuitable[1]; but what? hymns, singing of psalms. There indeed the Demons are hymned; but here, the Lord of all, God. Seest thou with what gratitude this one abounded, with what ingratitude and insensibility that? For, tell me, when God hath fed thee with His good things, and when thou oughtest to give Him thanks after being fed, dost thou even introduce the Demons? For these songs to the lyre[2], are none other than songs to Demons. When thou oughtest to say, 'Blessed art Thou, O Lord, that Thou hast fed me with Thy good things,' dost thou like a worthless dog not even so much as remember Him, but, over and above, introducest the Demons? Nay rather, dogs, whether they receive any thing or not, fawn upon those they know, but thou dost not even this. The dog, although he receives nothing, fawns upon his master; but thou, even when thou hast received, barkest at Him. Again, the dog, even though he be well treated by a stranger, not even so will he reconciled of his hatred of him, nor be enticed on to be friends with him: but thou, even though suffering mischief incalculable from the Demons, introducest them at thy feasts. So that, in two ways, thou art worse than the dog. And the mention I have now made of dogs is happy, in regard of those who give thanks then only when they receive a benefit. Take shame, I pray you, at the dogs, which when famishing still fawn upon their masters. But thou, if thou hast haply heard that the Demon has cured any one, straightway forsakest thy Master; O more unreasoning than the dogs!

But, saith one, the harlots are a pleasure to look upon. What sort of pleasure are they? yea rather what infamy are they not? Thy house has become a brothel, madness, and fury[3];

[1] ἀσηχὶς μέλος. He means, to Christian ears.

[2] τηκτίδων.

[3] οἴστρος.

and art thou not ashamed to call this pleasure? If now it be allowed to have the full pleasure of them, the greater is the shame, and the discomfort which arises from the shame. And how? Is it not a grievous thing to make one's house a brothel, and to take delight like hogs in wallowing in the mire? But if so far only be allowed as to see them, lo! again the pain is greater. For to see is no pleasure, where to use is not allowed, but the lust becomes only the greater, and the flame the fiercer. Hom. I.

But wouldest thou learn the end? Those, indeed, when they rise up from the table, are like the madmen and those that have lost their wits; foolhardy, quarrelsome, laughing-stocks for the very slaves; and the servants indeed return home sober, but these, drunk. O the shame! But with the other is nothing of this sort; but closing the table with thanksgiving, they so return to their homes, with pleasure sleeping, with pleasure waking, free from all shame and accusation.

If thou wilt consider also the guests themselves, thou wilt see that the one are within, what the other are without; blind, maimed, lame; and as are the bodies of these, such are the souls of those, labouring under dropsy and inflammation. For of such sort is pride; for after the luxurious gratification a maiming takes place; of such sort is surfeiting and drunkenness, making men lame and maimed. And thou wilt see too that these have souls like the bodies of the others, bright, ornamented. For they who live in giving of thanks, who seek nothing beyond a sufficiency, they whose philosophy is of this sort are in all brightness. (6.)

But let us see the end both here and there. There, indeed, is unchaste pleasure, loose laughter, drunkenness, buffoonery[1], filthy language; (for since they in their own persons are ashamed to talk filthily, this is brought about by means of the harlots;) but here is love of mankind, gentleness. Near to him who invites those stands vainglory commanding[2] him, but near the other, love of man, and gentleness. For the one table, love of man prepareth, but the other, vainglory, and cruelty, out of injustice and grasping. And that one ends in what I have said, in pride, in delirium, in madness; (for such are the

[1] εὐτραπελία, as Eph. 5, 4.

[2] ὁπλίζουσα, arming.

Colos. 1, 8. offshoots of vainglory;) but this one in thanksgiving and the glory of God. And the praise too, which cometh of men, attendeth more abundantly upon this, for that man is even regarded with an envious eye; but this all men regard as their common father, even they who have received no benefit at his hands. And as with the injured even they who have not been injured sympathize, and all become in common enemies (to the injurer): so too, when any have received kindness, they also who have not received any; not less than they who have, praise and admire him that conferred it. And there indeed is much envy, but here much tender solicitude, many prayers from all.

And so much indeed here; but There, when Christ is come, this one indeed shall stand with much boldness, and shall hear before the whole world, Thou sawest Me an hungered, and didst feed Me; naked, and didst clothe Me; a stranger, and didst take Me in; and other like words: but the other shall hear the contrary; *Wicked and slothful servant;* and again, *Woe unto them that luxuriate upon their couches, and sleep upon beds of ivory, and drink the refined wine, and anoint themselves with the chief ointments; they counted upon these things as staying, and not as fleeting.*

Matt. 25, 35.

Ib. 26.

Amos 6, 4. 5. 6. LXX. διυλισμένον, strained

I have not said this without purpose, but with the view of changing your minds; and that you should do nothing that is fruitless. What then, saith one, if I do both the one and the other? This argument is much resorted to by all. And what need, tell me, when every thing might be done profitably, to make a division, and to expend part not only on what is not wanted, but even without any purpose at all, and part profitably? Tell me, hadst thou, when sowing, cast some upon a rock, and some upon very good ground; is it likely that thou wouldest have been contented so, and have said, Where is the harm, if we have cast some to no purpose, and some upon very good ground? For why not all into the very good ground? Why lessen the gain? And if thou have occasion to be getting money together, thou wilt not talk in that way, but wilt get it together from every quarter; but in the other case thou dost not so. And if to

lend on usury; thou wilt not say, "Wherefore? we will give some to the poor, and some to the rich," but all is given to the former[r]: but in the case before us; where the gain is so great; how is it that thou dost not thus calculate; and at length desist from expending without purpose, and laying out without return? Hom. I.

'But,' saith one, 'this also hath a gain.' Of what kind? tell me. 'It increaseth friendships.' Nothing is colder than men who are made friends by these things, by the table, and surfeiting. The parasites! Nothing is more unsatisfactory than a friendship thus originated.

Insult not a thing so marvellous as love[1], nor say that this is its root. As if one were to say, that a tree which bore gold and precious stones had not its root of the same, but that it was gendered of rottenness; even so doest thou: for even though friendship should be produced in this way, nothing can possibly be colder. But those other tables produce friendship, not with man, but with God; and that an intense[2] one, so thou be intent on preparing them. For he that expendeth part in this way and part in that, even should he have bestowed much, hath done no great thing: but he that expendeth all in this way, even though he should have given little, hath done the whole. For what is required is that we give, not much or little, but not less than is in our power. Think we on him with the five talents, and on him with the two. Think we on her who cast in those two mites[3]. Think we on the widow in Elijah's days. She who threw in those two mites, said not, What harm if I keep the one mite for myself, and give the other? but gave her whole living. But thou, in the midst of so great plenty, art more penurious than she. Let us then not be careless of our own salvation, but apply ourselves to almsgiving. For nothing is better than this, as the time to come shall shew: meanwhile the present shews it also. Live we then to the glory of God, and do those things that please Him, that we

[1] Compare St. Clem. Al. Pædag. l. ii. c. 1.

[2] ἐπιτεταμένην

Matt. 25, 15. Mark 12, 41.

[3] ὀβολοὺς 1 Kings 17.

[r] Because their distress would make them willing to give a higher interest. This place may bear the sense here given, but it seems corrupt. The sense requires, "*shall we not give?*" or else, "*wilt thou not say?*" interrogatively, or the expulsion of διὰ τί.

Colos. 1, 8. may be counted worthy of the good things of promise; which may all we obtain, through the grace and love toward man of our Lord Jesus Christ, to Whom be the glory and the power and honour, now and ever, and world without end. Amen.

HOMILY II.

Col. i. 9, 10.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

For this cause. What cause? Because we heard of your faith and love, because we have good hopes, we are hopeful to ask for future blessings also. For as in the games we cheer on those most who are near upon gaining the victory, so truly doth Paul also most exhort those who have achieved the greater part.

Since the day we heard it, saith he, *we do not cease to pray for you.* Not for one day do we pray for you, nor yet for two, nor three. Herein he both shews his love, and gives them a gentle hint that they had not yet arrived at the end. For the words, *that ye might be filled*, are of this significancy. And observe, I pray, the prudence of this blessed one. He no where says that they had been cut off from completeness[a], but, every where that they fell short; for the words, *that ye might be filled*, shew this. And again, *unto all pleasing, in every good work*, and again, *strengthened with all might*, and again, *unto all patience and long-suffering;* for the word *all* is that of one bearing witness to their well doing in part, though, it might be, not in all. And, *that ye might be filled*, he saith; not, 'that ye might receive,' for they had received; but *that ye might be filled* ver. 11.

[a] τοῦ πάντος ἀπιστιρῆσθαι. It seems to mean this, rather than 'had lost all.'

Colos. 1, 9. 10.

with what as yet was lacking. Thus both the rebuke was given without offence, and the praise did not suffer them to sink down, and become supine, as if it had been complete. But what is, *that ye might be filled with the knowledge of His will?* That is, ye must be brought unto Him by the Son, and no more by Angels. Now that ye must be brought unto Him, ye have learnt, but it remains for you yet to learn further why He sent the Son. For had it been that we were to have been saved by Angels[b], He would not have sent the Son, He would not have given Him up. *In all wisdom*, he saith, *and spiritual understanding.* For since the philosophers deceived them; I wish you, he saith, to be in spiritual wisdom, not after the wisdom of men. But if in order to know the will of God, there needs spiritual wisdom; to know His Essence[1] what It is, there needs continual prayers.

v. Hom. i. §. 1.

[1] τὴν οὐσίαν τί ἐστιν.

And Paul shews here, that since that time he has been praying, and has not yet prevailed, and yet has not desisted; for the words, *from the day we heard it*, shew this. But it implies much condemnation to them, if, from that time, even assisted by prayers, they had not amended themselves. *And desiring*, he says, that is, with much earnestness, for this the expression *ye knew*[c] shews. But it is necessary still to know[2] somewhat besides. *That ye might walk worthy of the Lord.* Here he speaks of life and its works, for so he doth also every where: with faith he always couples conversation. *Unto all pleasing.* And how, *all pleasing? Being fruitful in every good work, and increasing in the knowledge of God.* Seeing, saith he, He hath fully revealed Himself unto you, and seeing ye have received knowledge so great; do ye then shew forth a conversation worthy of the faith; for this needeth great things in life[3], greater far than the old dispensation. For, he that hath known God, and been counted worthy to be God's servant, yea rather, even His

[2] ἐπιγνῶναι, implied in ἐπίγνωσιν

[3] μεγάλης πολιτείας, lit. a great conversation.

[b] It may be asked how St. Chrysostom could use this argument, and yet speak as he does of the intercession of Saints, (see the end of Hom. vi. on the Statues, and note.) The reason is, that he viewed the Saints as in the Kingdom of Christ, and subordinate; but the error here referred to seems to have made the Angels independent of Him, and the means of an approach to God without reference to His Atonement. St. Augustine refers to such systems, De Civ. Dei, lib. ix. 15. 21. x. 1. &c.

[c] ἔγνωτε. This is implied in his wishing them *more* knowledge.

son, see how great virtue he needeth. *Strengthened with all might.* He is here speaking of trials and persecutions. We pray that ye might be filled with strength, that ye faint[1] not for sorrow, nor despair. *According to the power of His glory.* That, saith he, ye may take up again such forwardness as it becometh the power of His glory to give. *Unto all patience and longsuffering.* What he saith is of this sort. Summarily, he saith, we pray that ye may lead a life of virtue, and worthy of your citizenship, and may stand firmly, as in reason they should, who have been strengthened by God. For this cause he doth not as yet touch upon doctrines, but dwells upon life, wherein he had nothing to charge them with, and having praised them where praise was due, he then addresses[2] himself to accusation. And this he does every where: for when he is about writing to any with somewhat to blame them for, and somewhat to praise, he first praises them, and then addresses himself to his charges. For he first conciliates the hearer, and frees his accusation from all suspicion, and shews that for his own part he could have been glad to praise them throughout; but by the necessity of the case is forced into saying what he does. And so he doth in the first[3] Epistle to the Corinthians. For after having exceedingly praised them as loving him, and from the case of the fornicator, he addresses himself to accuse them. But in that to the Galatians not so, but the reverse. Yea, rather, if one should look close into it, even the accusation there follows upon praise. For seeing he had no good deeds of theirs then to speak of, and the charge was an exceeding grave one, and they were every one of them corrupted; and were able to bear it because they were strong, he begins with accusation, saying, *I marvel*[4]. So that this also is praise. But afterwards he praises them, not for what they were, but what they had been, saying, *If it had been possible, ye would have plucked out your own eyes, and have given them to me.*

Hom. II.

[1] ἀκηδιᾶσαι.

[2] καλίησιν.

[3] perhaps it should be 'second.'

Gal. 1, 6.

[4] vid. S. Chrys. in loc. Oxf. Tr. Gal. 4, 15.

Being fruitful, he saith: this hath reference to works. *Strengthened:* this to trials. *Unto all patience and longsuffering:* longsuffering towards one another, patience towards those without. For longsuffering is toward those whom we can requite, but patience toward those whom we cannot. For this reason the term patient is never applied to God,

(2)

Colos. 1, 11. Rom. 2, 4.

but longsuffering frequently; as this same blessed one saith otherwhere in his writings, *Or despisest thou the riches of His goodness, and forbearance, and longsuffering? Unto all pleasing.* Not, one while, and afterwards not so. *In all wisdom*, he saith, *and spiritual understanding.* For otherwise it is not possible to know His will. Although indeed they thought they had His will; but that wisdom was not spiritual. *That ye might walk*, saith he, *worthy of the Lord.* For this is the way of the best life. For he that hath understood God's love to man, (and he doth understand it if he have seen the Son delivered up,) will have greater forwardness. And besides, we pray not for this alone that ye may know, but that ye may shew forth by our knowledge in works; for he that knows without doing, is even in the way to punishment. *That ye might walk*, he saith, that is, always, not once, but continually. As to walk is necessary for us, so also is to live rightly. And when on this subject he constantly uses the term *walk*, and with reason, shewing that such is the life set before us. But not of this sort is that of the world. And great too is the praise. *That ye might walk*, he saith, *worthy of the Lord*, and *in every good work*, so as to be always advancing, and no where standing still, and, with a metaphor, *being fruitful and increasing in the knowledge of God*, that ye might be in such measure *strengthened*, according to the power of God, as is possible for man to be. *Through His power*[1], great is the consolation.—He said not might[2], but *power*, which is greater: *through the power*, he saith, *of His glory*, because that every where His glory hath the power. He thus comforts those under reproach: and again, *That ye might walk worthy of the Lord.* He saith this of the Son, that He hath the power every where both in heaven and in earth, because His glory reigneth every where. He saith not *strengthened* simply, but so, as they might be expected to be who are in the service of so strong a Master. *In the knowledge of God.* And at the same time he touches in passing[3] upon the methods of knowledge; for this is to be in error, not to know God as one ought; or he means, so as to increase in the knowledge of God. For if he that hath not known the Son, knoweth not the Father either; justly was there need of increased knowledge: for

[1] Rec. text κατὰ κρατὸς, S. Chrys. διὰ κρατοῦς

[2] δύναμιν.

[3] παράπτεται

there is no use in life without this. *Unto all patience and longsuffering*, he saith, *with joyfulness, giving thanks* unto God. Then being about to exhort them, he makes no mention of what by and by shall be laid up for them; he did hint at this however in the beginning of the Epistle, saying, *For the hope which is laid up for you in heaven:* but in this place he mentions the things which were already theirs, for these are the causes of the other. And he doth the same in many places. For that which hath already come to pass gains more belief, and more carries the hearer along with it. *With joyfulness*, he saith, *giving thanks* to God. The connexion[1] is this. We cease not praying for you, and giving thanks for the benefits already received[2].

Hom. II. v. 12.

v. 5.

[1] ἀκολουθία
[2] τοῖς προτέροις

Seest thou how he forces himself into speaking of the Son? For if *we give thanks with much joyfulness*, it is a great thing that is spoken of. For it is possible to give thanks only from fear, it is possible to give thanks even when in sorrow. For instance; Job gave thanks indeed, but in anguish. Wherefore he said, *The Lord gave, the Lord hath taken away.* For, let not any say that what had come to pass pained him not, nor clothed him with dejection of soul; nor let his great praise be taken away from that righteous one. But when it is thus, it is not for fear, nor because of His being Lord[3] alone, but for the very nature of the things themselves, that we *give thanks to Him which hath made us meet for the portion*[4] *of the inheritance of the saints in light*[5]. He hath said a great thing. What has been given, he saith, is of this nature; He hath not only given, but also made us strong to receive. Now by saying, *Who hath made us meet*, he shewed that the thing was one of great weight. For example, were some low person to have become a king, he hath it in his power to give a presidency to whom he will; and this is the extent of his power; to give the dignity: he cannot also make the person fit for the office, and oftentimes the honour makes one so preferred even ridiculous. If however he have both conferred on one the dignity, and also made him fit for the honour, and equal to the administration, then indeed the thing is an honour. This then is what he also saith here; that He hath not only given us the honour, but hath also made us strong enough to receive it.

Job 1, 21.

[3] δεσπότειαν
[4] εἰς τὴν μερίδα
[5] κλήρου

Colos. 1, 13. (3)

For the honour here is twofold, the giving, and the making fit for the gift. He said not, hath given, simply; but, *hath made us meet for the portion of the inheritance of the saints in light*, that is, who hath appointed us a place[1] with the saints. But he did not say simply placed us, but given us to enjoy even the very same[2], for *portion* is that which each one receives. For it is possible to be in the same city, and yet not enjoy the same; but to have the same *portion*, and yet not enjoy the same, is impossible. It is possible to be in the same inheritance, and yet not to have the same portion; for instance, all we (clergy) are in the inheritance[3], but we have not all the same portion[4]. But here he doth not say this, but with the inheritance adds the portion also. But why doth he call it inheritance (or lot?) To shew that by his own good works no one obtains the kingdom, but as a lot is rather the result of good luck[a], so in truth is it here also. For a life so good as to be counted worthy of the kingdom doth no one shew forth, but the whole is of His free gift. Therefore He saith, *When ye have done all, say, We are unprofitable servants, for we have done that which was our duty to do. For the portion of the lot of the saints in light*, that is, in knowledge. He seems to me to be speaking at once of both the present and the future. Then he shews of what things we have been counted worthy. For this is not the only marvel, that we are counted worthy of the kingdom; but it should also be added who we are that are so counted; for it is not unimportant[5]. And he doth this in the Epistle to the Romans, saying, *For scarcely for a righteous*[b] *man will one die, yet peradventure for a good man some would even dare to die.*

[1] κατατάξαντι, marshalled us.

[2] 2 Mss. have ἡμᾶς

[3] κλήρῳ

[4] μερίδα.

Luke 17, 10.

[5] ἴσον indifferent.

Rom. 5, 7.

Ver. 13. *Who hath delivered us*, he saith, *from*[6] *the power*[7] *of darkness.*

The whole is of Him, the giving both of these things and those; for no where is any achievement of ours. *From the power of darkness*, he saith, that is, of error, the dominion of

[6] Rec. text ἐκ, Ch. ἀπὸ

[7] ἐξουσίας

[a] The whole passage shews that he uses this word *merely* to imply man's insufficiency, and not at all to introduce the notion of chance as opposed to Divine agency. He constantly uses the word at the end of his Homilies, as well as ἀξιωθῆναι, 'to be thought worthy,' to shew at once the necessity of good works, and our unworthiness after all.

[b] ἀδίκου, 2 Mss. and Sav. marg. St. Chrys. does not however read so on the passage. Hom. ix. on Ep. to Romans.

the devil. He said not simply *from darkness*, but from its *power;* for it had great power over us, and held us fast[1]. For it is grievous indeed even to be under the devil at all, but to be so 'with power,' this is far more grievous. *And hath translated us*, he saith, *into the kingdom of the Son of His love*[2]. Not then so as to deliver man from darkness only, did He shew His love toward him. A great thing indeed is it to have delivered from darkness even; but to have brought into a kingdom too, is a far greater. See then how manifold the gift, that He hath delivered us who lay in the pit; that He hath not only delivered us, but also hath translated us into a kingdom. *Who hath delivered us.* He said not, hath sent us forth, but *delivered:* shewing that our great misery, and their[c] capture of us. Then to shew also the ease with which the power of God works, he saith, *And hath translated us*, just as if one were to lead over a soldier from one position to another. And he said not, "hath led over[3];" nor yet "hath transposed," for so the whole would be of him who transposed, [4]nothing of him who went; but he said, *hath translated*[d]; so that it is both of us and of Him. *Into the kingdom of His beloved Son.* He said not simply, "the kingdom of heaven," but gave a grandeur to his discourse by saying, *The kingdom of the Son*, for no praise can be greater than this, as he saith elsewhere also. *If we suffer, we shall also reign with Him.* He hath counted us worthy, he saith, of the same things with the Son; and not only so, but what gives it greater force[5], with His Beloved Son. Those that were enemies, those that were in darkness, as it were on a sudden he hath translated to where the Son is, to the same honour with Him. Nor was he content with only this, but in order to shew the greatness of the gift, he was not content with saying, *kingdom*, but he also added, *of the Son;* nor yet with this, but he added also *beloved;* nor yet with this, but he added yet, the dignity of His nature. For what saith he? *Who is the Image of the invisible God.* But he proceeded not to say this immediately, but meanwhile inserted the benefit which He bestowed upon us. For lest, when thou hearest that the whole is of the Father, thou shouldest sup-

Hom. II.

[1] ἐκρέπτει

[2] E.V. marg.

[3] μετήγαγε, μετέθηκε.

[4] Gr. οὐ, "and not."

2 Tim. 2, 12.

[5] ἡ ἐπίτασις

[c] i. e. the devils', αἰχμαλωσίαν.

[d] μετίστησι. The word in Heb. 11, 3. is μετετέθη, which agrees with this criticism.

Colos. 1, 15.

pose the Son excluded, he ascribes the whole both to the Son, and to the Father. For He indeed translated us, but the Son furnished the cause. For what saith he? *Who delivered us from the power of darkness.* But this is the same with, *In Whom we have the full redemption*[1], *even the forgiveness of sins.* For had we not been forgiven our sins, we should not have been *translated.* So here again the words, *In Whom.* And he said not 'redemption[2],' but *full redemption*[3], so that we shall not fall any more, nor become liable to death.

[1] ἀπολύτρωσιν, vid. inf.

[2] λύτρωσιν.

[3] ἀπολύτρωσιν. v. Hom. 14. in Rom.

Ver. 15. *Who is the image of the invisible God, the First-born of every creature.*

We light here upon a question of heresy. So it were well we should put it off to-day and proceed with it to-morrow, addressing it to your ears when they are fresh.

But if one ought to say any thing more: the work of the Son is the greater. How? Because it were a thing impossible to give the kingdom to men whilst continuing in their sins; but thus it is an easier thing, so that He prepared the way for the gift. What sayest thou? He Himself loosed thee from thy sins: surely then He Himself also hath brought thee nigh[4]; already he has laid by anticipation the foundation of his doctrine.

[4] προσήγαγεν. see p. 183, note f.

But we must put a close to this discourse, when first we (4) have made one remark. And what is this? Seeing we have come to enjoy so great a benefit, we ought to be ever mindful of it, and continually to turn in our minds the free gift of God, and to reflect upon what we have been delivered from, and what we have obtained; and so we shall be thankful; so we shall heighten our love toward Him. What sayest thou, O man? Thou art called to a kingdom, to the kingdom of the Son of God—and art thou full of yawning, and scratching, and dozing? If need were that thou shouldest leap into ten thousand deaths every day, oughtest thou not to endure all? For the sake of office thou doest all manner of things; when then thou art going to share the kingdom of the Only-Begotten, wilt thou not spring down upon ten thousand swords? wouldest thou not leap into fire? And this is not all that is strange, but that when about to depart even, thou bewailest, and wouldest gladly dwell amongst the things

which are here, being a lover of the body. What fancy is this? Dost thou regard even death as a thing of terror? The cause of this is luxury, ease: for he at least that should live an embittered[1] life would wish even for wings, and to be loosed from hence. But now it is the same with us as with the spoiled nestlings, which would willingly remain for ever in the nest. But the longer we remain, the feebler shall we be. For the present life is a nest cemented together with sticks and mire. Yea, shouldest thou shew me even the great mansions, yea the royal palace itself glittering with all its gold and precious stones; I shall think them no better than the nests of swallows, for when the winter is come they will all fall of themselves. By winter I mean That Day, not that it will be a winter to all. For God also calleth that time both night and day; the first in regard of sinners, the latter of the just. So do I also now call it winter. If in the summer we have not been well brought up, so as to be able to fly when winter is come, our mothers will not take us, but will leave us to die of hunger, or to perish when the nest falls; for easily as it were a nest, or rather more easily, will God in that day remove all things, undoing and new moulding all. But they which are unfledged, and not able to meet Him in the air, but have been so grossly[2] brought up that they have no lightness of wing, will suffer all those things which reason is such characters should suffer. Now the brood of swallows, when they are fallen, perish quickly; but we shall not perish, but be punished for ever. That season will be winter; rather more severe than winter. For, not winter torrents of water are those that roll down, but rivers of fire; not darkness that riseth from clouds is there, but darkness that cannot be dispelled, and without a ray of light, so that they cannot see either the heaven, or the air, but are more straitened than those who have been buried in the earth.

Hom. II.

[1] κατάπικρον. see on Stat. Hom. vi. Tr. p. 122.

[2] βαναύσως.

Oftentimes do we say these things, but there are whom we cannot bring to believe. And it is nothing wonderful if we, men of small account, are thus treated, when we discourse of such things, since the same happened to the Prophets also; when they spoke not of such matters only, but also of war and captivity. And Zedekiah was rebuked by Jeremiah, and was not ashamed. Therefore the Prophets said, *Woe unto*

Jer. 21, 11; 27, 12. &c.

Is. 5, 18. 19.

Colos. 1, 15. LXX. omits ὁ Θεὸς *them that say, Let God hasten with speed His work, that we may see it, and let the counsel of the Holy One of Israel come, that we may know it.* Let us not wonder at this. For neither did those believe who were in the days of the ark; they believed, however, when their belief was of no gain to them; neither did they of Sodom expect [their fate], howbeit they too believed, when they gained nothing by believing. And why do I speak of the future? Who would have expected these things which are now happening in divers places; these earthquakes, these overthrows of cities? And yet were these things easier to believe than those; those, I mean, which happened in the days of the ark.

Whence is this evident? Because that the men of those times had no other example to look at, neither had they heard the Scriptures, but with us, on the other hand, are countless instances that have happened both in our own, and in former years. But whence arose the unbelief of these persons? From a softened soul; they drank and ate, and therefore they believed not. For, what a man wishes, he thinks, and expects; and they that gainsay him are a jest[1].

[1] λῆρος.

(5) But let it not be so with us; for hereafter it will not be a flood; nor the punishment till death only; but death will be the beginning of their punishment, who believe not that there is a Judgment. And doth any ask, who has come from thence, and said so? If now thou speakest thus in jest, not even so is it well; for one ought not to jest in such matters; and we jest, not where jesting is in place, but with peril; but if what thou really feelest, and thou art of opinion that there is nothing hereafter, how is it that thou callest thyself a Christian? For I take not into account those who are without. Why receivest thou the Laver? Why dost thou set foot within the Church? Is it that we promise thee magistracies? All our hope is in the things to come. Why then comest thou, if thou believest not the Scriptures, if thou believest not Christ? I cannot call such an one a Christian; God forbid! but worse than even a Gentile. In what respect? In this; that when thou thinkest Christ is God, thou believest Him not as God. For in that impiety there is at least consistency; for he who thinks not that Christ is God, necessarily will also not believe Him, but this

impiety has not even consistency; to confess Him to be God, and yet not to think Him worthy of belief in what He has said; these are the words of drunkenness, of luxury, of riot. *Let us eat and drink, for to-morrow we die.* Not to-morrow; but now ye are dead, when ye thus speak. Shall we then be in nothing different from swine and asses? tell me. For if there be neither a judgment, nor a retribution, nor a tribunal, wherefore have we been honoured with such a gift as reason, and have all things put under us? Why do we rule, and are they ruled? See how the devil is on every side urgent to persuade us to be ignorant of the Gift of God. He mixes together the slaves with their masters, like some man-stealer[e] and ungrateful servant, he strives to degrade the free to the level of the criminal. And he seems indeed to be overthrowing the Judgment, but he is overthrowing the being of God[e].

Hom. II.

1 Cor. 15, 32.

For such is ever the devil's way; he puts forward every thing artfully, and not in a straightforward manner, to put us on our guard. If there is no Judgment, God is not just: (I speak as a man,) if God is not just, then there is no God at all: if there is no God, all things go on at haphazard, virtue is nought, vice nought. But he says nothing of this openly. Seest thou the drift of this satanical argument? how, instead of men, he wishes to make us brutes, or rather, wild beasts, or rather, demons. Let us then not be persuaded by him. For there is a Judgment, O wretched and miserable man! I know whence thou comest to use such words. Thou hast committed many sins, thou hast offended, thou hast no confidence[2], thou thinkest that the nature of things will even follow thy arguments. Meanwhile, saith he, I will not torment my soul with the expectation of hell, and, if there be a hell, I will persuade it that there is none; meanwhile I will live here in luxury! Why dost thou add sin to sin? If when thou hast sinned thou believest that there is a hell, thou wilt depart with the penalty of thy sins only to pay; but if thou add this further impiety, thou wilt also for thine impiety, and for this thy thought, suffer the uttermost punishment; and what was a cold and shortlived comfort to thee, will be a ground for thy being punished for ever. Thou hast sinned: be it so: why dost thou encourage others also to sin, by say-

[2] παῤῥησίαν.

[e] ἀνδραποδιστὴς, one who steals freemen for slaves.

Colos. 1, 15. ing that there is no hell? Why dost thou mislead the simpler sort? Why unnerve the hands of the people? So far as thou art concerned, every thing is turned upside down; neither will the good become better, but listless; nor the wicked desist from their wickedness. For, if we corrupt others, do we get allowance for our sins? Seest thou not the devil, how he attempted to bring down Adam? And has there then been allowance for him? Nay, surely it will be the occasion of a greater punishment. For he is ever contriving that we may be punished not for our own sins only, but also for those of others. Let us not then suppose that to bring down others into the same destruction with ourselves will make the Judgment-seat more lenient to us. Surely this will make it more severe. Why thrust we ourselves on destruction? The whole of this cometh of Satan.

O man, hast thou sinned? Thou hast for thy Master One that loveth man. Entreat, implore, weep, groan; and terrify others, and pray them that they fall not into the same. If in a house some servant, of those that had offended their master, should say to his son, "My child, I have offended the master, do thou be careful to please him, that thou be not as I:" tell me, will he not have some forgiveness? will he not bend and soften his master? But if, leaving so to speak, he shall say such words as these, that he[1] will not requite every one according to his deserts; that, all things are jumbled together indiscriminately, both good and bad; that there is no thanks in this house; what thinkest thou will be the master's mind concerning him? will he not suffer a severer punishment for his own misdoings? Justly so; for in the former case his feeling will plead for him, though it be but weakly; but in this, nothing[2]. If no other then, yet imitate at least that rich man in hell, who said, 'Father Abraham, send Lazarus to my kinsmen, lest they come into this place,' since he could not go himself, so that they might not fall into the same condemnation. Let us have done with such satanical words.

[1] se. the master.

[2] Sav. 'no one.'

(6) What then, saith he, when the Greeks put questions to us; wouldest thou not that we should try to cure[1] them? But

[1] θεραπεύειν. As we say, familiarly, 'doctor them.' The term was commonly used. Theodoret has a treatise called, 'The Remedy of Greekish affections.' Here it is 'humour them' by palatable doctrine.

by casting the Christian into perplexity, under pretence of curing the Greek, thou aimest at establishing thy Satanical doctrine. For since, when communing with thy soul alone of these things, thou persuadest her not; thou desirest to bring forward others as witnesses. But if one must reason with Greeks, the discussion should not begin with this; but whether Christ be [1] God, and the Son of God; whether those gods of theirs be demons. If these points be established, all the others follow; but, before making good the beginning, it is vain to dispute about the end, before learning the first elements, it is superfluous and unprofitable to come to the conclusion. The Greek disbelieves the Judgment, and he is in the same case with thyself, seeing that he too hath many who have treated these things in their philosophy; and albeit when they so spoke they held the soul as separated from the body, still they set up [2] a seat of judgment. And the thing is so very clear, that no one scarcely is ignorant of it, but both poets and all are agreed among themselves that there is both a Tribunal and a Judgment. So that the Greek also doth not disbelieve his own authorities; neither doth the Jew doubt about these things, nor in a word doth any man.

Hom. II.

[1] Sav. 'that Christ is.'

[2] ἱκάθισαν.

Why then deceive we ourselves? See, thou sayest these things to me. What wilt thou say to God, *that fashioned our hearts one by one* [g]; that knoweth every thing that is in the mind; *that is quick, and powerful* [h], *and sharper than any two-edged sword?* For tell me with truth; Dost thou not condemn thyself when sinning? [and is there any of mankind that blames not himself when he is wilful [3]?] And how should wisdom so great, as that one who sins should condemn himself, come by chance, for this is a work of mighty wisdom. Thou condemnest thyself. And will He who giveth thee such thoughts leave every thing to go on at hazard? This rule then will hold universally and strictly. Not one of those who live in virtue wholly disbelieves the doctrine of the Judgment, even though he be Greek or heretic. None, save a few, of those who live in great wickedness, receives the doctrine of the Resurrection. And this is

Ps. 33, 16.

Heb. 4, 12.

[3] not in all copies.

[g] καταμόνας, LXX. E. V. *alike.*

[h] ἐνεργοῦντα, *working.* Rec. text ἐνεργὴς.

Colos. 1, 14. Ps. 10, 5. what the Psalmist says, *Thy judgments are taken away from before his face.* Wherefore? Because *his ways are always profane;* for he saith, *Let us eat and drink, for to-morrow we die.*

Seest thou that thus to speak is the mark of the grovelling? Of eating and drinking come these sayings which are subversive of the Resurrection. For the soul endures not, I say, it endures not the tribunal which the conscience supplieth, and so it is with it, as with a murderer, who first suggests to himself that he shall not be detected, and so goes on to slay, for had his conscience been his judge, he would not hastily have come to that daring wickedness. And still he knows, and pretends not to know, lest he should be tortured by conscience and fear, for, certainly, in that case, he would have been less resolute for the murder. So too, assuredly, do they who sin, both know that to sin is an evil thing, and whilst day by day they wallow in that wickedness, they are unwilling to know it, although their consciences pluck at them[1].

[1] Ἐπιλαμβανομένου.

But let us give no heed to such persons, for there will be, there will assuredly be, a Judgment and a Resurrection, and God will not leave so great works without direction. Wherefore, I beseech you, let us leave off wickedness, and lay fast hold on virtue, that we may receive the true doctrine in Christ Jesus our Lord. And yet, which is easier to receive? the doctrine of the Resurrection, or that of Fate? The latter is full of injustice, of absurdity, of cruelty, of inhumanity; the other of righteousness, awarding according to desert; and still men do not receive it. But the fault is, indolence, for no one that hath understanding receives the other. For amongst the Greeks even, they who did receive that doctrine, were those who in their definition of pleasure affirmed it to be the 'end,' but they who loved virtue, would not receive it, but they cast it out as absurd. But if among the Greeks this were so, much more will it hold good with the doctrine of the Resurrection. And observe, I pray you, how the devil hath established two contrary things: for in order that we may neglect virtue; and pay honour[2] to demons, he brought in this Necessity, and by means of each he procured the belief of both. What reason then will he be able to give, who obstinately disbelieves a thing so admirable, and

[2] Θεραπεύωμεν

is persuaded by those who talk so idly? Do not then support thyself with the consolation, that thou wilt meet with forgiveness; but let us, collecting all our strength, stir ourselves up to virtue, and let us live truly to God, in Christ Jesus our Lord, &c. Hom. II.

HOMILY III.

Col. i. 15—18.

Who is the Image of the invisible God, the Firstborn of every creature[1]*: For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist. And He is the head of the body, the Church.*

[1] or *all creation.*

To-day it is necessary for me to pay the debt, which yesterday[2] I deferred, in order that I might address it to your minds when in full force[3]. Paul, discoursing as we shewed of the dignity of the Son, says these words; *Who is the Image of the invisible God.* Whose image then, thinkest thou that he says He is? If God's, it is well, (for He is God, and the Son of God; and the words, *the Image of God*, implies His exact likeness[a], so then He is by this particular exactly like,) but if man's, say so, and I will have done with thee as a madman. But wherefore hath no Angel any where been called either 'image' or 'son,' but man both? Wherefore? Because in the former case indeed the exaltedness of their nature might presently have thrust the many into this impiety[4]; but in the other case the mean and low nature is a pledge of security against this, and will not allow any, even should they desire it, to suspect any thing of the kind, nor to bring down the Word so low. For this cause, where the meanness is great, the Scripture boldly asserts the honour, but where the nature is higher, it forbears. But he saith, *Image of the Invisible.* Surely then if He be invisible, the image is invisible too, (and invisible in like

[2] See Hom. 2. §. 3. fin. p. 203.

[3] ἀκμαζούσαις

[4] viz. Arianism.

[a] τὸ ἀπαραλλακτὸν, unvaryingness. Sav. mar. has, "Of whom (or of what) then wilt thou have the Image to be? Of God? Then is He that is above all greatness without difference. For if as the Image of a man, (read 'if an Image as Man,') say so, and I will have done with you as a madman. But if as God and the Son of God, the Image of God implies being without difference." And Catena and Bodl. Ms. Extracts nearly the same.

manner,) for otherwise it would not be an image. For an image, so far as it is an image, even amongst us, ought to be no whit different[1], as of characters or of a resemblance[a]. But here indeed amongst us, this is by no means possible; for human art fails in many respects, or rather fails in all, if you are looking for accuracy. But where God is, there is no error, no failure.

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[1] ἀπαραλλακτὸν

But if a creature: how is He the Image of the Creator? For neither is a horse the image of a man. If *the Image* mean not that He is no whit different from the Invisible, what hinders the Angels also from being His image? for they too are invisible; but not to one another: and the soul is invisible: but because it is invisible, it is simply on that account an image, and[2] not in such sort as He is[b].

[2] or 'although' (2)

The Firstborn of every creature. 'What then,' saith one, 'Lo, He is a creature.' Whence? tell me. 'Because he said *firstborn*.' However, he said not 'first created,' but *firstborn*. Then if because He is called *firstborn*, thou sayest He is created, what wilt thou say when thou hearest Him called *a brother?* For the Scripture calleth Him a brother *in all things made like unto us.* Shall we then for this take from Him His being Creator; and insist that neither in dignity nor in any other thing is He superior to us? And who that hath understanding would say this? For the word *firstborn* is not expressive of dignity and honour, but of time only. If then He hath no precedence over us; perchance according to this reasoning, He is *Firstborn* of all things, and so God the Word will be consubstantial with stones, and trees, and the like, for he saith, *Firstborn of every creature!* 'But,' saith one, 'He is said to be *firstborn;* surely then He is created.' Rightly, if this be so, and it have no other expressions akin to it, such as *firstborn from the dead, firstborn among many brethren.* Of what, tell me, are the words *firstborn from the dead* declaratory? For thou wilt not say 'of

Heb. 2, 17.

Col. 1, 18.

Rom. 8, 29.

[a] χαρακτήρων καὶ ὁμοιώσεως. The argument is, that invisibleness being mentioned, the image must have it, as if one should say, 'the picture of a venerable man,' one would understand a venerable expression in the features. Compare St. Athanasius against Arianism, Disc. 1. c. vi. §. 20. Tr. p. 209. and note d.

[b] Cat. and Bodl. read, 'but if, simply because invisible, it is therefore an image, though not so as He is, then are the angels images. A Paris Ms. nearly agrees. The Catena varies much in the next paragraph. The words 'and in like manner invisible,' above, are from it and Bodl. 2.

Colos. 1, 18. this, that He first rose;' for he said not simply, 'of the dead,' but *firstborn from the dead*, nor yet 'that He died first,' but that He rose the firstborn from the dead. So that they declare nothing else than this, that He is the Firstfruits of the Resurrection. Surely then neither in the place before us[c]. Next he proceeds to the doctrine itself. For that they may not think Him to be of more recent existence, because that in former times the approach was through Angels, but now through Him; he shews first, that they had no power, (for v. 13. else it had not been *out of darkness* that He brought,) next, that He is also before them. And he uses as a proof of His being before them, this; that they were created by Him. [1] Gr. *in* *For by*[1] *Him*, he saith, *were all things created.* What do they say here, that hold with Paul of Samosata[d]? That all things were made *in* Him, for lo! it is said, that *in Him all things were created.* Moreover he said, *the things in heaven, and the things in earth.* He has laid down first that[e] which was questioned. Then he subjoins *the visible, and the invisible.* Meaning by invisible, the soul, by visible, all mankind. And what is granted, he lets alone, but what is doubted of, he asserts. Then he says, *Whether they be thrones, or dominions, or principalities, or powers.* The word *whether* com- [2] τοῦ παντὸς prehends the whole of things[2]; not so, however, as to include The Spirit amongst the *powers;* but by means of the greater things shews it of the less also. *All things*, he saith, *were* [3] εἰς, *to* or *into.* *created by Him, and for*[3] *Him.* Lo, *in Him*, is[f] *by Him*, for

[c] i. e. is any thing else meant by the word πρωτότοκος, than that He is the Firstfruits of the Creation. This may be his meaning, or 'that He, the Only-begotten, is the Beginning of the Creation.' See note on St. Athanasius against Arianism, Disc. 1. Oxf. Tr. p. 278. and below, p. 216. at note k.

[d] P. of Samosata held the Divine Word, or Reason, to be a mere Attribute, and not a Person. The Person of our Lord would thus be simply Human, only with a Divine influence. See St. Ath. Def. of Nic. Def. c. v. §. 11. Tr. p. 41. This text of St. Paul is quoted against P. of Samosata, Conc. Ant. i. Labbe, t. 1. p. 846. by the orthodox Bishops. See also Epiph. Hær. 45. The heretics might allow what is said here of the Word as an Attribute; the refutation follows presently. Sav. mar. and a Paris Ms. have another reading. "Here what say they that hold with Paul of Samosata? *The things in the heavens*, that which was in question, he hath placed first, *and the things on the earth.* Afterward he says, *and things visible and invisible.* (Downes would read, 'invisible things,' as for instance the soul, 'were made?') Thus the soul was made in heaven, visible things, such as men, Elias and Paul. *Whether thrones*, he says," &c. Another Paris Ms. and one in Brit. M. read, 'that all things were made in heaven,' which, taken with the above reading a little altered, would make some sense.

[e] One Ms. has, 'first the things in heaven, &c.' which agrees with the sense.

[f] i. e. *In Him*, (which our Version

having said *in Him*, he added, *by Him*. But what is *for Him?* It is this; the subsistence of all things depends on Him. Not only did He Himself bring them out of nothing into being, but Himself sustains[1] them now, so that were they dissevered from His Providence, they were at once undone and destroyed. But He said not, 'He continues them,' which had been a grosser way of speaking, but what is more subtle, that *on* Him they hang. For to have only a bearing on Him is enough to continue any thing and bind it fast. So also the word *firstborn* is said as *foundation* is[2]. But this doth not shew the creatures to be consubstantial with Him; but that all things are by Him, and in Him. So also when he says elsewhere, *I have laid a foundation*, he is speaking not concerning substance, but operation. For, that thou mayest not think Him to be a minister, he says that He continues them, which is not less than making them. Certainly, with us it is greater even: for to the former, art conducts us; but to the latter, not so; for it stayeth not a thing in decay.

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[1] συγκρατεῖ.

[2] or perhaps 'in the sense of a foundation.' 1 Cor. 3, 10.

And He is before all things, he saith. This is befitting God. Where is Paul of Samosata? *And in Him all things consist*, that is, they are created into Him. He repeats these expressions in close sequence; with their close succession, as it were with rapid strokes, tearing up the deadly doctrine by the roots. For, if even when such great things had been declared, still after so long a time Paul of Samosata sprung up, how much more [would such have been the case], had not these things been said before? *And in Him*, he saith, *all things consist*. How 'consist' in one who was not? So that the things also done by Angels are of Him.

And He is the head of the body, the Church.

Having spoken of His dignity, he afterwards speaks of His love to man also. *He is*, saith he, *the Head of the body, the Church*. He said not *of the fulness*[g], (although this too is asserted in what he says,) out of a wish to shew His great friendliness to us, in that He who is thus above, and above all, connected Himself with those below. For every

renders *by Him*,) in the beginning of the verse, is said in such a sense as to agree with *by Him*.

[g] τοῦ πληρώματος Here used of the universe, somewhat as 1 Cor. 10, 26. only in a more extended sense.

Colos. 1, 18. where He is first; above first; in the Church first, for He is the Head; in the Resurrection first. For such is the meaning of,

(3) Ver. 18. *That He might have the preeminence.* So that in generation also He is first. And this is what Paul is chiefly endeavouring to shew. For if this be made good, that He was before all the Angels; then there is brought in along with it this also as a consequence, that He did their works by commanding them. And what is indeed wonderful, he makes a point[1] to shew that He is first in the later generation. Although elsewhere he calls Adam first, as in truth he is; but here he takes the Church for the whole race of mankind. For He is first of the Church; and first of men after the flesh, like as of the Creation[h]. And therefore he here uses the word *firstborn.*

[1] ἐφιλονείκησε. 1 Cor. 15, 45.

What is in this place the meaning of *the Firstborn?* Who was created first, or rose before all; as in the former place it means, Who was before all things. And here indeed he uses the word *firstfruits*, saying, *Who is the*[i] *Firstfruits, the Firstborn from the dead, that in all things*[2] *He might have the preeminence*, shewing that the rest also are such as He; but in the former place it is not the 'Firstfruits' of creation[k]. And it is there, *The Image of the invisible God*, and then, *Firstborn.*

[2] or *among all.*

Ver. 19, 20. *For it pleased the Father, that in Him should all fulness dwell. And having made peace by the Blood of His Cross, by Him to reconcile all things unto Himself, whether things in earth, or things in heaven.*

Whatsoever things are of the Father, these he saith are of the Son also, and that with more of action[3], because that He both became *dead*[l] for, and united Himself to us. He said, *Firstfruits*, as of fruits. He said not 'Resurrection,' but *Firstfruits*, shewing that He hath sanctified us all, and offered us, as it were, a sacrifice. The term *fulness*[4] he used of the

[3] μετὰ πλείονος σπουδῆς.

[4] πλήρωμα.

[h] Cat. 'and first of men even as he that was first of Creation after the flesh,' then one Par. and Br. M. read, 'For this cause both here and there the word 'Firstborn' is used. But what is *Firstborn of all creation?* It is for 'First Created,' as *Firstborn from the dead* is for, 'Who rose again before all.' And as there he puts, *Who is before all*, so here also he has put, *Firstfruits.*'

[i] Rec. text ἀρχὴ, St. C. has ἀπαρχὴ

[k] The same Mss. add, 'but only *the Firstborn*, and not even this in the first place, but after saying, *Who is the Image*,' &c.

[l] νεκρὸς γίγονε, alluding to the expression, πρωτότοκος ἐκ νεκρῶν.

Godhead, like as John said, *Of His fulness have all we received.* That is, whether it were the Son or the Word, THERE dwelt[m], not a sort of energy, but a Substance. HOM. III.

He hath no cause to assign but the will of God: for this is the import of, *it pleased . . . in Him. And . . . by Him to reconcile all things unto Himself.* Lest thou shouldest think that He undertook the office of a minister only, he saith, *unto*[1] *Himself.* And yet he elsewhere says, that He reconciled us to God, as in the Epistle he wrote to the Corinthians. And he well said, *By Him to make an end of reconciling*[n]. For they were already reconciled; but it was necessary that they should be so completely, and in such sort, as no more to be at enmity with Him. And how this is effected, he next[o] makes very clear, deducing not only the reconciliation, but also the manner of the reconciliation. *Having made peace through the Blood of His Cross.* The word *reconcile*, shews the enmity; the words *having made peace*, the war. *Through the Blood of His Cross, by Himself, whether things in earth, or things in heaven.* A great thing indeed it is to reconcile; but that this should be by Himself too, is a greater thing. A greater still, that it should be through His Blood; and he said not simply His Blood, but what is yet greater, through the Cross. So that the marvels are five: He reconciled us; to God; by Himself; by Death; by the Cross. Admirable again! How he has mixed them up! For lest thou shouldest think that it is one thing merely, or that the Cross is any thing of itself[p], he saith *by Himself.* How knew he[q] that this was a great thing? Because not by speaking words, but by giving Himself up for the reconciliation, He so wrought every thing.

2 Cor. 5, 18.

[1] Gr. *into*, i. e. *into the Son Himself.*

But what is *things in heaven?* For with reason indeed is it said, *the things in earth*, for those were filled with enmity, and manifoldly divided, and each one of us was utterly at variance with himself, and with the many; but how made He peace amongst *the things in heaven?* Was war and

[m] Bodl. Extr. 'whatever was the son, THERE dwelt the Whole Son, not' &c.

[n] ἀποκαταλλάξαι as ἀπολύτρωσις, above?

[o] In the Eng. Version, the clauses are transposed.

[p] Or 'by itself,' (ἑαυτὸ) i. e. separate from the Divine Person, as it would be if there had been a several Human Personality. (Cat. and Bodl. ἑαυτὸν.)

[q] al. 'How? He knew, &c.' or 'How well aware he is.'

Colos. 1, 20. Matt. 6, 10. battle there also? How then do we pray, saying, *Thy will be done in earth as it is in heaven?* What then can one say? The earth was divided from heaven, the Angels were become enemies to men, through seeing their Lord insulted. Ephes. 1, 10. *To unite under one head*[1], he saith, *all things in Christ, which are in heaven, and which are in earth.* How? The things in heaven indeed in this way: He translated Man thither, He brought up to them the enemy, the hated one. Not only made He the things on earth[r] to be at peace, but He brought up to them him that was their enemy and foe. Here was peace profound. Angels again appeared on the earth thereafter, because that Man too had appeared in heaven. And it seems to me that Paul was caught up as well on this account, as to shew that the Son also had been received up thither. For in the earth indeed, the peace was twofold; with the things of heaven, and with themselves; but in heaven it was simple. For if the Angels rejoice over one sinner that repenteth, much more will they over so many.

[1] E.V. *to gather together in one.*

2 Cor. 12, 2.

All this God's power hath wrought. Why then place ye confidence in Angels? saith he. For so far are they from bringing you near, that they were once your enemies even; and except God Himself had reconciled you with them, ye would not have been at peace with them. Why then run ye to them? Wouldest thou know the hatred which the Angels had against us, how great it was; and how averse to us they always were? They were sent to take vengeance in the cases of the Israelites, of David, of the Sodomites, of the Valley of weeping[s]. Not so however now, but, on the contrary, they sang upon the earth[t] with exceeding joy. And He led these down to men[u], and led men up to them.

Moral.

[2] εἰς σιμωρίαν.

Exod. 23, 21. 2 Sam. 24, 16. Gen. 19, 13.

(3) And observe, I pray you, the marvel in this: He brought these first down hither, and then he took up man to them; earth became heaven, because that heaven was about to receive the things of earth. Therefore when we give thanks[3], we say, *Glory to God in the highest, and on earth peace, good will to men.* Behold, he saith, even men appeared

[3] εὐχαριστοῦντες

[r] Bodl. Extr. 'He made not him staying on earth,' &c.

[s] Jud. 2, 5. see Ps. 84, 6. (2 Sam. 5, seems hardly applicable.)

[t] Downes conjectures, *Peace on earth.* Luke 2, 13.

[u] Gr. αὐτοὺς, one suspects ἄνους (ἀνθρώπους) which has been conjectured.

well-pleasing to Him thereafter. What is *good will?* Reconciliation. No longer is the heaven a wall of partition. At first the Angels were according to the number of the nations; but now, not according to the number of the nations, but that of the believers. Whence is this evident? Hear Christ saying, *Take heed that ye despise not one of these little ones, for their Angels do always behold the face of My Father which is in heaven.* For each believer hath an Angel; since even from the beginning, every one of those that were approved had his Angel, as Jacob says, *The Angel that feedeth me, and delivereth me from my youth*[x]. If then we have Angels, let us be sober[1], as though we were in the presence of tutors; for there is a demon present also[y]. Therefore we pray, asking for the Angel of peace, and every where we ask for peace[z], (for there is nothing equal to this;) peace, in the Churches, in the prayers, in the supplications, in the salutations[2]; and once, and twice, and thrice, and many times, does he that is over[3] the Church give it, saying over them, 'Peace be unto you.' Wherefore? Because this is the Mother of all good things; this is the foundation of joy. Therefore Christ also commanded the Apostles on entering into the houses straightway to say this, as being a sort of symbol of the good things; for He saith, *When ye come into the houses, say, Peace be unto you*[a]; for where this is wanting, every thing is useless. And again, to His disciples He said, *Peace I leave with you, My peace I give unto you.* This prepareth the way for love. And he that is over the Church, says not, 'Peace be unto you,' simply, but 'Peace be unto all.' For where is the profit, if with this man we have peace, but with another, war and fighting? what is the gain? For neither in the body, should some of

Hom. III. Ephes. 2, 14. Deut. 32, 8. LXX. Matt. 18, 10. Gen. 43, 15. 16. nearly. [1] νήφωμεν [2] προσρήσεσι. [3] προεστώς. John 14, 27.

[x] *Feedeth*, is said of God in the text. On the passage, St. Chrys. does not notice the mention of the Angel. He quotes it, however, in his first Homily de laudibus B. Pauli. He also infers the doctrine from Acts 12, 15. Hom. xxvi. St. Jerome, on Is. 66, 20. quotes all these passages. Bp. Bull, Ser. xii. adds, Eccl. 5, 6.

[y] See St. Hermas, Past. l. ii. pr. 6. §. 1. and Cotelerius, note 14. t. 1. p. 93. who cites Origen. Hom. xii. in Luc. S. Greg. Nyss. de Vita Mosis, p. 194. Petavius, Theol. Dog. de Ang. l. ii. c. 8. cites St. Basil. contr. Eunom. p. 79, and on Ps. 33. p. 220. &c.

[z] In Hom. xxxii. on St. Matt. he mentions a prayer for Peace. See also Const. Ap. l. viii. c. 37. fin.

[a] S. Matt. 10, 12. S. Luke 10, 5. but neither accurately.

Colos. 1, 20.

its elements be at rest and others in a state of variance[4], is it possible that health should ever be upheld; but only when the whole of them are in good order, and harmony, and peace, and except the whole are at rest, and continue within their proper limits, all will be overturned. And, further, in our minds, except all our thoughts are at rest, peace will not exist. So great a good is peace, as that the makers and producers[1] of it are called the sons of God, with reason; because the Son of God for this cause came upon the earth, to set at peace the things in the earth, and those in the heavens. But if the peacemakers are the sons of God, the makers of disturbance[2] are the sons of the devil.

[4] διασσασιάζῃ

Matt. 5, 9. 45.

[1] δημιουργοὶ

[2] πωτιρεστοιοὶ

What sayest thou? Dost thou excite contentions and fightings? And doth any ask who is so unhappy? Many there are who rejoice at evil, and who do rather rend in pieces the Body of Christ, than did the soldiers pierce It with the spear, or the Jews who struck It through with the nails. A less evil was that than this; those Members, so cut through, again united, but these when torn off, if they be not united here, will never be united, but remain without the Fulness. When thou art minded to war against thy brother, bethink thee that thou warrest against the members of Christ, and cease from thy madness. For what if he be an outcast[3], or vile? what if he be open to contempt? So saith He, *It is not the will of My Father that one of these little ones should perish.* And again, *Their Angels do always behold the face of My Father which is in heaven.* God for his sake even became a servant, and was slain; and dost thou consider him to be nothing? Surely in this respect also thou fightest against God, in that thou deliverest a judgment[4] contrary to His. When he that is over the Church cometh in, he straightway says, 'Peace unto all,' when he preacheth[5], 'Peace unto all,' when he blesseth, 'Peace unto all,' when he biddeth to salute, 'Peace unto all,' when the Sacrifice is finished, 'Peace unto all.' And again, in the middle, *Grace to you and peace.* How then is it not monstrous, if, while hearing so many times that we are to have peace, we are in a state of feud with each other; and receiving peace, and giving it back, are at war with him[n] that giveth it to us? Thou sayest, "And to thy spirit." And doest thou

[3] ἀπιρρίμμενος. Matt. 18, 14.

ib. ver. 10.

[4] ψήφους.

[5] ὁμιλῇ.

[n] i. e. the Bishop.

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tradnce him abroad? Woe is me! that the majestic usages[1] of the Church are become forms of things merely, and not a truth. Woe is me! that the watchwords of this army proceed no farther than to be only words. Whence also ye are ignorant wherefore is said, 'Peace unto all.' But hear what follows, what Christ saith; *And into whatsoever city or village ye shall enter . . . when ye come into an house, salute it; and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace retnrn to you.* We are therefore ignorant; because we look upon this merely as a figure of words; and we assent not to them in our minds. For do I[b] give the Peace? It is Christ who deigneth to speak by us. Even if at all other times we are void of grace, yet are we not now, for your sakes. For if the Grace of God wrought in an ass and a diviner, for the sake of an economy, and the advantage of the Israelites, it is quite clear that It will not refuse to operate even in us, but for your[c] sakes will endure even this.

[1] τὰ σεμνὰ

Mat. 10, 11. 13.

Numb. 22.

Let none say then that I am mean, and low, and worthy of no consideration, and in such a frame of mind attend to me[d]. For such I am; but God's way always is, to be present even with such for the sake of the many. And, that ye may know this, with Cain He vouchsafed to talk for Abel's sake, with the devil for Job's, with Pharaoh for Joseph's, with Nebuchadnezzar for Daniel's, with Belshazzar, for the same. And Magi moreover obtained a revelation; and Caiaphas prophesied, though a slayer of Christ, and an unworthy man, because of the worthiness of the priesthood. And it is said to have been for this reason that Aaron was not smitten with leprosy. For why, tell me, when both had spoken against Moses did she[2] alone suffer the punishment? Marvel not: for if in worldly dignities, even though ten thousand charges be laid against a man, yet is he not brought to trial before he has laid down his office, in order that it also may not be dishonoured along with him; much more in the case of spiritual office, be he whosoever he may, the grace of God works in him, for otherwise every thing would be lost:

Gen. 4. Job 1. Gen. 41. Dan. 2. 4. Dan. 5. Matt. 2. John 11, 49.

[2] Miriam Numb. 12.

[b] This implies that he was Bishop, and consequently that these Homilies were delivered at Constantinople.

[c] So Sav. Ben. 'our.'

[d] Or, 'Even so, let him attend to me.'

Colos. 1, 20. but when he hath laid it down, either after he is departed or even here, then indeed, then he will suffer a sorer punishment.

Do not, I pray you, think that these things are spoken from us; it is the Grace of God which worketh in the unworthy, not for our sakes, but for yours. Hear ye then what Mat. 10, 13—15. Luke 10, 8. Christ saith. *If the house be worthy, let your peace come upon it.* And how becometh it worthy? If *they receive you*, He saith. *But if they receive you not, nor hear your words, . . . verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.* What boots it then, that ye receive us, and hear not the things we say? What gain is it that ye wait upon[1] us, and give no heed to the things which are spoken to you? This will be honour to us, this an admirable service, profitable both to you and to us, if ye hear us. Acts 23, 5. Hear also Paul saying, *I wist not, brethren, that he was the High Priest.* Hear also Christ saying, *All whatsoever they bid you observe*, that *observe and do.* Thou despisest not me, but the Priesthood; when thou seest me stripped of this, then despise me; then no more will I endure to impose commands. But so long as we sit upon this throne, so long as we have the first place, we have both the dignity and the power, even though we are unworthy. If the throne of Moses was of such reverence, that for its sake they were to be heard, much more the throne of Christ. It, we have received by succession[3]; from it we speak; since the time that Christ hath vested[4] in us the ministry of reconciliation.

[1] θεραπεύετε.

[2] αἰδέσιμος.

[3] διαδεξάμεθα.

[4] ἔθετο.

Ambassadors, whatever be their sort, because of the dignity of an embassy, enjoy much honour. For observe; they go into the heart of the land of barbarians alone, through the midst of so many enemies; and because the law of embassy is of mighty power, all honour them; all look towards them with respect, all send them forth with safety. And we now have received a word of embassy, and we are come from God, for this is the dignity of the Episcopate. We are come to you on an embassy, requesting[5] you to put an end to the war, and we say on what terms; not promising to give cities, nor so and so many measures of corn, nor slaves, nor gold; but the kingdom of heaven, eternal life,

[5] ἀξιοῦντες.

society[1] with Christ, the other good things, which neither we are able to tell to you, nor you to hear, so long as we are in this flesh, and the present life. Ambassadors then we are, and we wish to enjoy honour, not for our own sakes, God forbid, for we know its worthlessness, but for yours; that ye may hear with earnestness the things we say; that ye may be profited, that not with listlessness or indifference ye may attend to what is spoken. See ye not ambassadors, how all pay court to[2] them? We are God's ambassadors to men; but, if this offend you[e], not we, but the Episcopate itself, not this man or that, but the Bishop. Let no one hear me, but the dignity. Let us then do every thing according to the will of God, that we may live to the glory of God, and be counted worthy of the good things promised to those that love Him, through the grace and lovingkindness, &c. &c.

Hom. III.

[1] συνουσίαν

[2] περιέπουσιν.

[e] πρόσαντες. 'Up hill,' 'against the grain.'

HOMILY IV.

Col. i. 21, 22.

And you, that were sometimes enemies and alienated[a] *in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy, and unblameable, and unreproveable in His sight.*

Here he goes on to shew that He reconciled those even who were unworthy of reconciliation. For the saying that they were under the power of darkness, shews the calamity
v. 13. in which they were. But lest, on hearing of *the power of darkness*, thou shouldest consider it Necessity, he adds, *And you that were alienated*, so that though it appear to be the same thing that he says, yet it is not so; for it is not the same thing to deliver out of the evils him that through necessity came to suffer, and him that of his own will endures. For the former indeed is worthy to be pitied, but the latter hated. But nevertheless, he saith, you that not against your wills, nor from compulsion, but with your wills, and wishes, sprang away from Him, and are unworthy of it, He hath reconciled[b]. And seeing he had made mention of the *things in heaven*, he shews, that all the enmity had its origin from hence, not thence. For they indeed were long ago desirous, and God also, but ye were not willing.

[a] The order of the words, 'enemies' and 'alienated,' is here inverted as compared with the Rec. text, and the Commentary that follows here, requires the common order.

[b] Edd. have ἀπήλλαξε, but the Translator conjectures ἀποκατήλλαξε, which is confirmed by a Ms. in Brit. M.

And throughout he is shewing that the Angels had no power in the successive times[c]; forasmuch as men continued enemies, and they could neither persuade them, nor, if persuaded, could they deliver them from the devil. For neither would persuading them be any gain, except he that held them were bound; nor would binding him have been of any service, except they whom he detained were willing to return. But both of these were needed, and they could do neither of them, but Christ did both. So that even more marvellous than loosing death, is the persuading them. For the former was wholly of Himself, and the power lay wholly in Himself, but of the latter, not in Himself alone, but in us also; but we accomplish those things more easily of which the power lies in ourselves. Therefore, as being the greater, he puts it last. And he said not simply *were at enmity*[d], but *were alienated*, which denotes great enmity, nor yet 'alienated[e]' [only], but without any expectation even of returning. *And enemies in your mind*[1], he says, hereby shewing that their alienation had not proceeded so far as purpose only—but what? *by wicked works* also. Ye were both enemies, he saith, and ye did the works of enemies.

[1] τῇ διανοίᾳ.

Yet now hath He reconciled in the body of His flesh through death to present you holy, and unblameable, and unreproveable in His sight. Here he lays down also the manner of the reconciliation, that it was *in the Body*, and not by being merely beaten, nor scourged, nor sold, but even by dying a death the most shameful. Again he makes mention of the Cross, and again lays down another benefit. For He did not only *deliver*, but, as he says above, *Who hath made us meet*, to the same he alludes here also. *Through* His *death*, he says, *to present you holy, and unblameable, and unreproveable in His sight.* For truly, He hath not only delivered from sins, but hath also placed amongst the approved. For, not that He might deliver us from evils only, did He suffer so great things, but that also we might obtain the first rewards; as if one should not only free a condemned

v. 12.

[c] τοῖς κάτω χρόνοις, usually 'latter times;' here it seems to be 'down the stream of time.' One suspects ἄνω, but it may be reckoned from the Fall.

[d] ἐχθραίνοντας, which is less than ἐχθρούς.

[e] Here ἠλλοτριωμένους, not ἀπηλλοτριωμένους, as above.

Colos. 1, 23. criminal from his punishment, but also advance him to honour. And he hath ranked you with those who have not sinned, yea rather not with those who have done no sin only, but even with those who have wrought the greatest righteousness; and, what truly is greater, hath given the holiness which is in His sight. Unreproveable[1] now is an advance upon unblameable[2], for unreproveable is then used, when we have done nothing either to be condemned for, or charged with. But, since he ascribed the whole to Him, in saying that by His death He achieved these things; lest any should say, 'We then need nothing,' he therefore added,

[1] ἀνεγκλήτους, unchargeable. [2] ἐγκλήσεις

Ver. 23. *If at least ye continue in the faith grounded and settled, and not moved away from the hope of the Gospel.*

Here he strikes a blow at their listlessness. And he said not simply *continue*, for it is possible to continue wavering, and vacillating; it is possible to stand, and continue, though turned this way and that. *If at least ye continue*, he saith, *grounded and settled, and not moved away.* Wonderful! What a forcible metaphor[3] he uses; he says not only not tossed to and fro, but not even moved. And observe, he lays down so far nothing burdensome[4], nor toilsome, but faith and hope; that is, if ye continue believing, that the hope of the things to come is true. For this indeed is possible; but, as regards virtuous living, it is not possible to avoid being shaken about, though it be but a little; so (what he enjoins) is not grievous[f].

[3] τρεπῇ. [4] φορτίκον

From the hope, he saith, *of the Gospel, which ye have heard, which was preached to every*[5] *creature under heaven.* But what is the hope of the Gospel, except Christ? For He Himself is our peace, that hath wrought all these things: so that he who ascribes them to others is *moved away:* for he has lost all, unless he believe in Christ. *Ye have heard*, he saith. Again he brings themselves as witnesses, then the whole world. He saith not, 'which is being preached,' but hath already been believed and preached. As he did also at the outset[6], being desirous by the witness of the many to establish these also. *Whereof I Paul am made a minister.*

[5] He omits πῇ which rec. text has

[6] ver. 6.

[f] Sav. mar. 'For it is possible to be shaken away from virtue by little and little, but there one cannot suffer this, so is he not over-burdensome in his injunction.'

This also contributes to make it credible; *I*, saith he, *Paul a minister*. For great was his authority, as being now every where celebrated, and the teacher of the world. Hom. IV.

Ver. 24. *I now rejoice in my sufferings for you, and fill up that which is behind of the sufferings of Christ in my flesh for His Body's sake, which is the Church.*

And what is the connexion of this? It seems indeed not to be connected, but it is even closely so. And *minister*, he says, that is, bringing in nothing from myself, but announcing what is from another. And I so believe, that I suffer even for His sake, and not suffer only, but even rejoice in suffering, looking stedfastly unto the hope which is to come, and I suffer not for myself, but for you. *And fill up*, he saith, *that which is behind of the sufferings of Christ in my flesh.* It seems indeed to be a great thing he has said; but it is not of arrogancy, God forbid, but even of much tender love[1] towards Christ; for he will not have the sufferings to be his own, but His. And he spoke thus, through desire of conciliating[2] these persons to Him. And what things I suffer, I suffer, he saith, on His account: not to me, therefore, express your gratitude, but to Him, for it is He Himself who suffers. Just as if one, when sent to a person, should make request to another, saying, I beseech thee, go for me to this person, then the other should say, 'it is on his account I am doing it.' So that He is not ashamed to call these sufferings also His own[3]. For He did not only die for us, but even after His death He is ready to be afflicted for our sakes. He is eagerly and vehemently set upon shewing that He is even now exposed to peril in His own Body for the Church's sake, and he aims at this point, namely, ye are not brought unto God by us, but by Him, even though we do these things, for we have not undertaken a work of our own, but His. And it is the same as if there were a band[4] which had its allotted leader to protect it[5], and it should stand in battle, and then when he was gone, his lieutenant should succeed to his wounds until the battle were brought to a close. (2)

[1] φιλοστοργίας.
[2] οἰκειῶσαι.
[3] as Acts 9, 5.
[4] τάξις.
[5] ὑπεραστπίζοντα.

Next, that for His sake also he doeth these things, hearken: *For His Body's sake*, he saith, meaning to say this: "I pleasure[6] not you, but Christ: for what things He should

[6] χαρίζομαι.

Colos. 1, 24. have suffered, I suffer instead of Him." See how many things he establishes. Great, he shews, is the claim upon their love. As in his second Epistle to the Corinthians, he wrote, saying, *has vested in us the ministry of reconciliation;* and again, *We are ambassadors for Christ; as though God did beseech you by us.* So also here he saith, 'For his sake I suffer,' that he may the more draw them to Him. That is, though He who was your debtor is gone away, yet I repay. For, on this account he also said, *that which is behind*, to shew that not even yet does he consider Him to have suffered all. For your sakes, he saith, even after His death He suffers; seeing that still there remains a deficiency. The same thing he doeth in another way in the Epistle to the Romans, saying, *Who also maketh intercession for us*, shewing that He was not satisfied with His death alone, but even afterwards He doeth countless things.

2 Cor. 5, 15. 20.

Rom. 8, 34.

He does not then say this to exalt himself, but through a desire to shew that Christ is even yet caring for them. And he shews what he says to be credible, by adding, *for His Body's sake.* For that so it is, and that there is no unlikelihood in it, is plain from these things being done for His body's sake. Look how He hath knitted us unto Himself. Why then introduce the Angels between? *Whereof I am made*, he saith, *a minister.* Why introduce Angels besides[1]? *I am a minister.* Then he shews that he had himself done nothing, albeit he is a minister. *Of which I am made*, saith he, *a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God. The dispensation*[2]. Either he means, He so willed that after His own departure we should succeed to the dispensation, in order that ye might not feel as deserted, (for it is Himself that suffers, Himself that is ambassador;) or he means this, namely, me who was more than all a persecutor, for this end He permitted to persecute, that in my preaching I might gain belief; or by *dispensation*[3] he means, that He required not deeds, nor actions, nor good works, but Faith and Baptism. For ye would not otherwise have received the word. *For you*, he saith, *to fulfil the word of God.* He speaks of the Gentiles, shewing that they were yet wavering, by the expression, *fulfil.* For that the cast-away Gentiles

[1] ἐτέρους.

[2] οἰκονομίαν.

[3] Taking it in the sense of 'condescension.'

should have been able to receive such lofty doctrines was not of Paul, but of the dispensation of God, 'for I never could have had the power,' he saith. Having shewn that which is greater, that his sufferings are Christ's, he next subjoins what is more evident, that this also is of God, *to fulfil His word in you.* And he shews here covertly[1], that this too is of dispensation, that it is spoken to you now, because ye are able to hear it, and cometh not of neglect, but to the end ye may receive it. For God doeth not all things on a sudden[2], but useth condescension because of His plenteous love toward man. And this is the reason why Christ came at this time, and not of old. So also He shews in the Gospel, that for this reason He sent the servants first, that they might not proceed to kill the Son. For if they did not reverence the Son, even when He came after the servants, much less would they had He come sooner; if they gave no heed to the lesser commandments, how would they to the greater? What then? Doth one object, Are there not Jews even now, and Greeks who are in a very imperfect condition[3]? This, however, is an excess of listlessness. For after so long a time, after such great instructions, still to continue imperfect, is a proof of great stupidity.

Hom. IV.

[1] οὐ φανερῶς some Mss. others omit the negative; Downes reads, 'when ye are able to hear.'

[2] or at once ἀθρόως.

[3] ἀτελέστερον διακείμενοι.

When then the Greeks say, why did Christ come at this time? let us not allow them so to speak, but let us ask them, whether He did not succeed? For as, if He had come at the very first, and had not succeeded, the time would not have been a sufficient excusation, so, seeing He hath succeeded, we cannot with justice be brought to account on the score of 'the time.' For neither does any one demand of a physician, who has removed the disease, and restored one to health, to give an account of his treatment, nor yet does any examine closely a general who has gained a victory, why at this time, and why in this place. For these things it were in place to ask, had he not been successful; but when he has been successful, they must even be taken for granted. For, tell me, whether is more worthy of credit, thy reasoning and calumny, or the perfection of the thing? Conquered He, or conquered He not? shew this. Prevailed He, or prevailed He not? Accomplished He what He said, or no? These are the articles of enquiry[4]. Tell me, I pray. Thou

(3)

[4] εὐθύναι.

Colos. 1, 24. fully grantest that God is, even though not Christ? I ask thee then; Is God without beginning? Thou wilt say, Certainly. Tell me then, why made He not men myriads of years before? For they would have lived through a longer time. For if to be were well, much better were it to be for a longer time. They were now losers[1] by that time during which they were not. Nay, they were not losers; but how, He who made them alone knows. Again, I ask thee, why did He not make all men at once? But his soul, whoever was first made, hath so many years of existence, of which that one is deprived which is not yet created. Wherefore made He the one to be brought first into this world, and the other afterwards?

[1] ἐζημιώθησαν.

Such things as these are really fit subjects for inquiry: yet not for a meddling curiosity[2]: for this is not for inquiry at all. But I will tell you the reason I spoke of. For suppose human nature as being some one continued life[3], and that in the first times our race was in the position of boyhood; in those that succeeded, of manhood; and in these that are near extreme age, of an old man. Now when the soul is at its perfection, when the limbs of the body are unstrung, and our war is over, we are then brought to philosophy. On the contrary, one may say, we teach boys whilst young. Yes, but not the great doctrines, but rhetoric, and expertness with language; and the other when they are come to ripeness of age. See God also doing the same with the Jews. For just as though the Jews had been little children, he placed Moses over them as a schoolmaster[4], and like little children he led them on, through shadowy representations[5], as we teach letters. *For the law had a shadow of the good things to come, and not the very image of the things.* As then we both buy cakes for children and give them pieces of money[6], requiring of them one thing only, that for the present they would go to school; so also God at that time gave them both wealth and luxury, purchasing from them by this His great indulgence one only thing, that they would listen to[7] Moses. Therefore He delivered them over to a schoolmaster, that they might not despise Himself, but be firmly attached to Him as to a tender loving Father. For see, how they feared him only; for they said not, Where is God?

[2] πολυπραγμοσύνης.

[3] ἡλικίαν.

Plat. Rep. vii.

[4] γραμματιστὴν

[5] σκιαγραφῶν, drawing rough sketches Heb. 10, 1.

[6] ἀραγυρία.

[7] or obey

but, Where is Moses? and his very presence[1] was fearful. So when they did amiss, observe how he punished them. For God indeed was desirous of casting them off[2]; but he would not permit Him. Or rather the whole was of God; He being as it were a Father threatening, whilst Moses, like a schoolmaster, was entreating Him, and saying, 'Forgive them, I pray, on my account, and henceforward I undertake for them.' In this way was the wilderness a school. And as children who have been a long while at school are desirous of quitting it, so also were they at that time continually desiring Egypt, and weeping, saying, 'We are lost, we are wholly consumed, we are utterly undone.' And Moses broke their tablet, upon which he had written for them, as it were, certain words; doing just as a schoolmaster would do; who having taken up the writing tablet, and found it badly written, throws away the tablet itself, desiring to shew the greatness of his anger; and if he have broken it, the father is not angry. For he indeed was busy writing, but they not attending to him, but turning themselves other ways, were committing disorder. And as in school, the boys strike[3] each other, so also, on that occasion, he bade them strike and slay each other. And again, giving them as it were lessons to learn, then asking for them, and finding they had not learnt them, he would punish them. To instance what I say. The events in Egypt were letters denoting the power of God. Yes, saith one, but these letters represented the plagues. True, and that He punishes His enemies. And to them it was strictly a school. For what else was the punishment of your enemies but your benefit? And in other respects too, He benefitted you. And it was the same as if one should say he knew his letters, but when asked up and down[4], should be at fault, and be beaten. So they also said indeed that they knew the power of God, but when asked their knowledge up and down, they could not give it, and therefore were beaten. Hast thou seen water[5]? Thou oughtest to be reminded of the water in Egypt. For He that of water made blood, will be also of power to do this[6]. As we also say often to the children, 'when in a book thou seest the letter A, remember that thou hadst it in thy tablet.'

Hom. IV.

[1] παρὼν μόνον.

[2] ἀποκηρῦξαι.

Exod. 16, 3.

Exod. 32, 19. πινακίδα.

[3] τύπτουσιν, here 'flog.'

[4] σπορά-δην.

[5] i. e. of the Red Sea.

[6] Or, 'to produce this,' if he refers to the *want* of water.

Colos. 1, 24. Hast thou seen famine? Remember that it was He that destroyed the crops[1]! Hast thou seen wars? Remember the drowning! Hast thou seen that they are mighty who inhabit the land? But not mightier than the Egyptians. Then He who took thee out of the midst of them, will He not much more save thee when out? But they knew not how to answer their letters out of order[2], and therefore they were beaten. *They ate*, and drank, *and kicked.* When fed with their manna they ought not to have asked for luxury, seeing they had known the evils which proceed from it. And they acted precisely as if a child of honourable condition, when sent to school, should ask to pass his time with the servants, and to wait on them, and when receiving all needful sustenance, and such as becomes a free person, and sitting at his father's table, should have a longing for the ill-savoured and noisy one of the servants. So did these also seek after Egypt, and said to Moses, *Yea, Lord, all that thou hast said will we do, and be obedient*[3]. And as it happens in the case of very incorrigible children, that when the father would put them to death[h], the schoolmaster perseveringly entreats for them, the same was the case at that time also.

[1] γενήματα.

[2] σκορπιστὰ Deut. 32, 15.

Ex. 24, 7.

[3] ἀκουσόμεθα, will hear.

(4) Why have we said these things? Because we differ in nothing from children. Wilt thou hear their doctrines also, how they are those of children? *Eye for eye*, it is said, *and tooth for tooth.* With reason; for nothing is so eager to revenge as a childish mind. For seeing it is a passion of irrationality, and there is much irrationality, and great lack of consideration in that age, no wonder the child is tyrannized over by anger; and so great is the tyranny of anger, that ofttimes after stumbling and getting up again, he will smite his knee for passion, or overturn the footstool, and so will allay his pain, and quench his rage. In some such way as this did God also deal with them, when He allowed them to strike out *Eye for eye, and tooth for tooth*, and destroyed the Egyptians and the Amalekites that grieved them. And He promises such things; as if to one who said, 'Father, such and such an one has beaten me,' the father should reply,

Lev. 24, 20.

h ἀνιλεῖν. Perhaps he means no more than to renounce or disinherit, as he said above. See p. 231.

'Such and such an one is a bad man, and let us hate him.' So also doth God say, *I will be their enemy that are thine enemies, and I will hate them that hate thee.* And again, when Balaam prayed, the condescension which was used towards them was childish. For as with children, when they see any thing not fearful, such as either a lock of wool, or any other thing of like sort, they are presently afraid; but that their fear continue not in them, we bring the thing up to their hands, and make their nurses shew it them: so also did God; for seeing that the Prophet was a terror to them, he turned their terror[1] into confidence. And as children who are under weaning have all manner of things in little baskets, so also did He give them every thing, and supply them with many dainties. Still the child longs for the breast, so did these also for Egypt and the flesh that was there.

Hom. IV. Exod. 23, 32.

[1] al. 'the terror of him.'

So that one would not be wrong in calling Moses both a teacher[2], and a nursing-father[3], and a conductor[4]; for great was the man's wisdom. Howbeit it is not the same thing to guide men who are come now to be able to philosophize, and to rule unreasoning children. And, if you are inclined ye shall hear yet another particular. As the nurse says to the child, When thou easest thyself, take up thy garments, and for as long as thou sittest, so also did Moses. And as all the passions are tyrannous in children, (for as yet they have not that which is to bridle them,) vainglory, desire, irrationality, anger, envy; so also in the Jews all these prevailed; they spat upon, they beat, Moses. And as a child takes up a stone, and we all exclaim, O do not throw it; so did they also take up stones against their father; and he fled from them. And as, if a father have any ornament, the child, being fond of ornament, asks him for it, in like manner, truly, did the party of Dathan and Abiram act, when they rebelled for the priesthood. And besides, they were of all people the most envious, and little-minded, and in all respects imperfect.

Exod. 16, 3. Numb. 11, 4. 5.

[2] διδάσκαλος.
[3] τροφεῦς.
[4] παιδαγωγὸς

Deut. 23, 13.

Numb. 16.

Ought then Christ, tell me, to have appeared at that time, at that time to have given them these precepts of true wisdom, when they were raging with lust, when they were as horses mad for the mare, when they were the slaves of

Colos. 1, 24. money, of the belly? Nay, He would but have wasted[1] His lessons of wisdom in discoursing with those of no understanding; and they would have neither learnt one thing nor the other. And as he who teaches to read before he has taught the alphabet, will never teach even so much as the alphabet; so indeed would it then have been also. But not so now, for by the grace of God much moderation[2], much virtue, hath been planted every where. Let us give thanks then for all things, and not be over curious. For, we know not the due time, but He, The Maker of the time, and The Creator[3] of the ages.

[1] ἐξέχειν, spilled. comp. Mark 2, 22.

[2] ἐπιεικεία.

[3] δημιουργός.

In every thing then yield we to Him: for this is to glorify God, not to demand of Him an account of what He doeth. In this way too did Abraham give glory to God, being fully persuaded, *that what He had promised, He is able to perform.* He did not ask about the future even; but we scrutinize the account even of the past. See how great folly, how great ingratitude, is here. But let us for the future have done, for no gain comes of it, but much harm even; and let our minds be gratefully disposed towards our Master, and let us send up glory to God, that making for all things an offering of thanksgiving, we may be counted worthy of His lovingkindness, through the grace and love toward man, &c.

Rom. 4, 21.

HOMILY V.

Col. i. 26—28.

Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

Having said what we have come to[1], and shewed the lovingkindness of God and the honour, by the greatness of the things given, he introduces yet another consideration that heightens them, namely, that neither before us did any one know Him. As he doth in the Epistle to the Ephesians, saying[a], neither Angels, nor principalities, nor any other created power, but only the Son of God knew. Wherefore also he said, not simply hid, but 'quite hid[2],' and that even if it hath but now come to pass, yet it is of old, and from the beginning God willed these things, and they were so planned out, but why, he saith not yet. *From ages*, he means from the beginning. And with reason he calleth that a mystery, which none knew, save God. And where hid? In Christ; as he saith in the Epistle to the Ephesians[b], or as when the Prophet saith, *From everlasting even to everlasting Thou art. But now is made manifest*, he saith, *to His saints*. So that it is altogether of the dispensation of God.

[1] ὧν ἐτύχομεν.

Ephes. 3, 5. 9. 10.

[2] ἀποκεκρυμμένον.

Ephes. 3, 9.

Ps. 90, 2.

[a] One Ms. has Eph. 3, 10. *To the intent that now unto the principalities and powers might be known by the Church the manifold wisdom of God.*

[b] The same Ms. here inserts ver. 9.

Colos. 1,26-28. *But now is made manifest*, he saith. He saith not, 'is come to pass,' but, *is made manifest to His saints.* So that it is even now still hid, since it is made manifest to His saints alone.

Let them not therefore deceive you, for they know not why it is so to them alone. *To whom He willed*, he saith. See how every where He stops the mouth of their questions. *To whom God willed to make known*, he saith. Yet His will is not without reason[1]. But he said this to make them accountable for grace, rather than allowing them to have high thoughts, as though it were of their own achieving. *What is the riches of the glory of this mystery among the Gentiles.* He hath spoken loftily; and accumulated emphasis, seeking, out of his great earnestness[2], for amplification upon amplification. For this also is an amplification, the saying indefinitely, *The riches of the glory of this mystery among the Gentiles.* For it is most of all apparent among the Gentiles, as he also says elsewhere, *And that the Gentiles might glorify God for His mercy.* The great glory of this mystery is apparent among others also, but much more among those. For, on a sudden, to have brought men more senseless than stones to the dignity of Angels, simply through bare words, and faith alone, without any laboriousness[3], is indeed glory and riches of mystery: just as if one were to take a dog, quite consumed with hunger and the mange, foul, and loathsome to see, and not so much as able to move, but lying cast out, and make him all at once into a man, and to display him upon the royal throne. For observe, they were wont to worship stones and the earth; but they learned that themselves are better both than the heaven and the sun, and that the whole world serveth them; they were captives and prisoners of the devil: on a sudden they are placed above his head, and lay commands on him and scourge him: from being servants and slaves to demons, they are become the body of The Master of the Angels and the Archangels; from not knowing even what God is, they are become all at once sharers even in God's throne. Wouldest thou see the countless steps they overleaped? First, they had to learn that stones are not gods; secondly, that they not only are not gods, but inferior even to men; thirdly, to brutes even;

[1] ἄλογον

[2] ἐκ πολλῆς διαβίσεως.

Rom. 15, 9.

[3] ἐργωδίας

fourthly, to plants even; fifthly, they brought together the extremes[c]: that not only stones but not earth even, nor animals, nor plants, nor man, nor heaven; or, to begin again, that not stones, not animals, not plants, not elements, not things above, not things below, not man, not demons, not Angels, not Archangels, not any other of those Powers above, ought to be worshipped[1] by the nature of man. Being drawn up[d], as it were, from some deep, they had to learn that the Lord of all, He is God, that Him alone is it right to worship; that the virtuous life[e] is a good thing; that this present death is not death, nor this life, life; that the body is raised, that it becomes incorruptible, that it will ascend into heaven, that it obtains even immortality, that it standeth with Angels, that it is removed[2] thither. But Him who was there below, having cleared at a bound all these steps, He has placed on high upon the throne, having made Him that was lower than the stones, higher in dominion than the Angels, and the Archangels, and the thrones, and the dominions. Truly he well said, *What is the riches of the glory of this mystery?* Just as if one should shew a fool to be all at once made a philosopher; yea rather, whatsoever one should say, it would be as nothing: for even the words of Paul are unlimited. *What is the riches*, he saith, *of the glory of this mystery among the Gentiles, which is Christ in you.* Again, they had to learn that He Who is above all, and Who ruleth Angels, and hath dominion over all the other Powers, came down below, and was made Man, and suffered countless things, and arose again, and was received up.

Hom. V.

[1] θεραπεύεσθαι.

[2] μεθίσταται.

All these things were of the mystery; and he sets them down together with promise[2], saying, *Which is Christ in you.* But if He be in you, why seek ye Angels for your teachers? *Of this mystery.* For there are other mysteries besides. But this is really a mystery, which no one knew, which is marvellous, which is beside the common expecta-

(2)

[3] i.e. that conveyed in the words *in you.*

[c] ὅτι τὰ ἄκρα συνήγαγον εἰς ταὐτόν. There is no authority for thus omitting ὅτι. It may mean, 'That I (i. e. God) have brought together the extremes into one, and not &c.'

[d] ἀνιμωμένος. Compare Plato, Rep. lib. vii. init.

[e] καλὸν ἡ θαυμαστὴ πολιτεία. lit. 'The admirable conversation.' He seems to mean a life of Virginity, which he says is peculiar to the Gospel. lib. cont. Judæos, §. 7. Ben. t. i. p. 568. a. and elsewhere, as on Rom. 8, 7. Hom. xiii. Tr. p. 223.

Colos. 2, 1. tion, which was hid. *Which is Christ in you*, he saith, *the hope of glory, Whom we preach*, bringing Him from above. *Whom we*, not Angels: *teaching* and *warning:* not imperiously nor using constraint, for this too is of God's loving-kindness to men, that they are not brought to Him after the manner of a tyrant. Seeing it was a great thing he had said, *teaching*, he added, *warning*, which is rather like a father than an instructor. *Whom*, saith he, *we preach, warning every man, and teaching every man in all wisdom;* that is, with all wisdom and understanding, or saying all things in wisdom. So that there is need of all wisdom, for the ability to learn such things exists not in every one. That we may present every man perfect in Christ Jesus. What sayest thou, *every man?* Yea; this is what we are earnestly desirous of doing, he saith. For what, even if this do not come to pass? the blessed Paul endeavoured to make perfect. This then is perfection, the other is imperfect: so that if one have not even the whole of wisdom, he is imperfect. *Perfect in Christ Jesus*, not in the Law, nor in Angels, for that is not perfection. *In Christ*, that is, in the knowledge of Christ. For he that knows what Christ has done, will have higher thoughts than to be satisfied with Angels[1].

[1] μείζον φρονήσει τῶν.

In Christ Jesus; Ver. 29. *Whereunto I also labour, striving.* He said not, 'I am desirous' merely, nor in any indifferent way, but, *I labour, striving*, with great earnestness, that is, with much watching. If I, for your good, thus watch, much more ought ye. Then again, shewing that it is of God, he saith, *according to His working which worketh in me mightily.* He shews that it is the work of God. He, now, that makes me strong for this, evidently wills it. Where-
v. 1. fore also when beginning he saith, *By the will of God.* So that it is not only out of modesty he so expresses himself, but insisting on the truth of the Word as well. *And striving.* In saying this, he shews that many are fighting against him. Then great is his tender affection.

Chap. ii. ver. 1. *For I would that ye knew what great conflict I have for you, and for them at Laodicea.*

Then lest this should seem owing to their peculiar weakness, he joined others also with them; and as yet condemned them not; *and as many as have not seen my face in the flesh.*

He shews here after a divine manner[1], that they saw him constantly in the Spirit. And he bears witness to their great love, wherefore also he has added, Hom. V.

[1] θείως.

Ver. 2, 3. *That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God the Father*[f], *and of Christ: In Whom are hid all the treasures of wisdom and knowledge.*

Now henceforward he is hastening and in pangs to[2] enter upon the doctrine, neither accusing them, nor clearing them of accusation. *I have a conflict*, he saith. That what may be brought to pass, that they[3] may be knit together. What he means is this; that they may stand firm in the faith. He doth not however so express himself; but extenuates the matter of accusation. That is, that they may be united with love, not with necessity nor with force. For as I have said, he always avoids offending, by leaving it to themselves[g]; and therefore he saith, *I have a conflict*, because I wish it to be with love, and willingly. For I do not wish them to be brought together merely, not with their lips merely, but *that their hearts might be comforted.*

[2] or perhaps 'to fall upon their d.'

[3] So Sav. Ben. 'we.'

Being knit together in love unto all riches of the full assurance of understanding. That is, that they may doubt about nothing, that they may be fully assured in all things. But he meant the full assurance which is by faith, for there is a full assurance which cometh by arguments, but that is worthy of no consideration. I know, he saith, that ye believe, but I would have you fully assured: not *unto riches* only, but *unto all riches;* that your full assurance may be intense, as well as in all things. And observe the wisdom of this blessed one. He said not, 'Ye do ill that ye are not fully assured,' nor accused them; but, ye know not how desirous I am that ye may be fully assured, and not merely so, but with understanding. For seeing he spoke of faith; suppose not, he saith, that I meant barely and unprofitably, but with understanding and love. *To the acknowledgment of the mystery of God the Father and of Christ.* So that this is the mystery

[f] Rec. t. καὶ Πατρὸς, E. V. *of God, and of the Father;* but the sense in either case is, of Him Who is God and Father.

[g] ἐπιτρέπων, i. e to draw such inferences as would be harsh if stated by himself.

Colos. 2, 4. 5. of God, the being brought unto Him by the Son. *And of Christ, in Whom are hid all the treasures of wisdom and knowledge.* But if they are in Him, then wisely also no doubt He came at this time. Wherefore then do some foolish persons object to Him, 'See how He discourseth with the simpler sort.' *In Whom are all the treasures*, He alone[1] knows all things. *Hid*, for think not in truth that ye already have all; they are hidden also even from Angels, not from you only; so that you ought to ask all things from Him. He alone[2] giveth wisdom and knowledge. Now by saying, *treasures*, he shews their largeness, by *All*, that He is ignorant of nothing, by *hid*, that He alone knoweth.

[1] Αὐτὸς

[2] Αὐτὸς

Ver. 4. *And this I say, lest any man should beguile you with enticing*[3] *words.*

[3] or *persuasive.*

(3) Seest thou that he saith, I have therefore said this, that ye may not seek it from men. *Beguile you*, he saith, *with persuasive words.* For what if any doth speak, and speak persuasively?

Ver. 5. *For though I be absent in the flesh, yet am I with you in the spirit.*

The direct[4] thing to have said here was, 'even though I be absent in the flesh, yet, nevertheless, I know the deceivers;' but instead he has ended with praise, *Joying and beholding your order, and the stedfastness of your faith in Christ. Your order*, he means, your good order. *And the stedfastness of your faith*[5] *in Christ.* This is still more in the way of encomium. And he said not 'faith,' but stedfastness, as to soldiers standing in good order and firmly. Now that which is stedfast[6], neither deceit nor trial can shake asunder[7]. Not only, he saith, have ye not fallen, but no one hath so much as thrown you into disorder. He hath set himself over them, that they may fear him as though present; for thus is order preserved. From solidity follows compactedness, for you will then produce solidity, when having brought many things together, you shall cement them compactedly and inseparably; then a solidity is produced, as in the case of a wall. But this is the peculiar work of love; for those who were by themselves, when it hath closely cemented and knit them together, it renders solid. And faith, again, doeth the same thing; when it allows not reasonings to intrude themselves. For as rea-

[4] τὸ ἀκόλουθον.

[5] στερέωμα, solidity

[6] στερρὸν solid.

[7] διασαλεύει

sonings divide, and shake loose, so faith causes solidity and compactness. Hom. V.

For seeing God hath bestowed upon us benefits surpassing man's reasoning, suitably enough He hath brought in faith. For it is not possible he can be stedfast, who demands reasons. For behold all our lofty doctrines, how destitute they are of reasonings, and dependent upon faith alone. God is not any where, and is every where. What hath less reason in it than this? Each by itself is full of difficulty. For, indeed, He is not in place; nor is there any place in which He is. He was not made, He made not Himself, He never began to be. What reasoning will receive this, if there be not faith? Does it not seem to be utterly ridiculous, and more endless than a riddle?

Now that He hath no beginning, and is uncreate, and uncircumscribed, and infinite, is, as we have said, a manifest difficulty; but let us consider His Incorporealness, whether we can search out this by reasoning. God is incorporeal. What is incorporeal? A bare word, and no more, for the apprehension has received nothing, has impressed nothing upon itself; for if it does so impress, it comes to nature, and what constitutes body. So that the mouth speaks indeed, but the understanding knows not what it speaks, save one thing only, that it is not body, this is all it knows. And why do I speak of God? In the case of the soul, which is created, inclosed, circumscribed, what is incorporealness? say! shew! Thou canst not. Is it air? But air is body, even though it be not compact, and it is plain from many proofs that it is a yielding body. Is it then fire? But fire is body, whilst the energy of the soul is bodiless. Wherefore? Because it penetrateth every where. But if it is not[h] body, then that which is incorporeal exists in place, therefore it is also circumscribed; and that which is circumscribed has figure; and figures are linear, and lines belong to bodies. Again, that which is without figure, what conception[1] does it admit? It has no figure, no form, no outline. Seest thou how the understanding becomes dizzy?

[1] ἔννοιαν.

Again, That Nature is not susceptible of evil. But He is

[h] Savile conjectures that 'not' should be inserted, and the sense seems absolutely to require it.

Colos. 2, 5. also good of His own will[1]; it is therefore susceptible. But one may not so say, God forbid! Again, was He brought into being, willing it, or not willing it? But neither may one say this. Again, circumscribes He the world, or no? For if He circumscribes it not, He is Himself circumscribed, but if He circumscribes it, He is infinite[2] in His nature. Again, circumscribes He Himself? But if He circumscribes Himself, then He is not without beginning to Himself, but to us; therefore He is not in His nature without beginning. Every where one must grant contradictories.

[1] ἑκών.

[2] ἀπειρός.

Seest thou how great the darkness is; and how every where there is need of faith. This it is, that is solid. But, if you will, let us come to things which are less than these. That Substance hath an operation. And what in His case is operation? Is it a certain motion? Then He is not immutable[3]: for that which is moved, is not immutable: for, from being motionless it becomes in motion. But nevertheless He is in motion, and never stands still. But what kind of motion, tell me; for amongst us there are seven kinds; down, up, in, out, right, left, circular, or, if not this, increase, decrease, generation, destruction, alteration. But His motion is none of these. Is it then such as the mind is moved with? No, nor this either. God forbid! for in many things the mind is even absurdly moved. Is to will, to operate? But He wills all men to be good, and to be saved. How comes it not to pass? But to will is one thing, to operate, another. To will then is not sufficient for operation. How then saith the Scripture, *He hath done whatsoever He willed?* And again, the leper saith unto Christ, *If Thou will, Thou canst make me clean.* Will ye that I mention yet another thing? How were the things that are, made out of things that are not? How will they be resolved into nothing? What is above the heaven? And again, what above that? and what above that? and beyond that, what? and so on to infinity. What is below the earth? Sea, and beyond this, what? and beyond that again, what? Nay; to the right, and to the left, is there not the same difficulty?

[3] ἄτρεπτος.

1 Tim. 2, 4.

Ps. 115, 3.

Matt. 8, 2.

(4) But these indeed are things unseen. Will ye that I lead the discourse to those which are seen; those which have already happened? Tell me, how did the beast contain Jonah

in its belly, without his perishing? Is it not void of reason, and its motions without control? How spared it the righteous man? How was it that the heat did not suffocate him? How was it that it putrefied him not? For if to be in the deep only, is past contriving, to be both in the creature's bowels, and in that heat, is very far more unaccountable. For how breathed he the air in that place? How did the respiration suffice for two animals? And how did it also vomit him forth unharmed? And how too did he speak? And how too was he self-possessed, and prayed? Are not these things incredible? If we test them by reasonings, they are incredible, if by faith, they are exceeding credible. Hom. V.

Shall I say something more than this? The wheat in the earth's bosom decays, and rises again. Behold marvels, opposite, and each surpassing the other; marvellous is the not becoming corrupted, marvellous, after becoming so, is the rising again. Where are they that disbelieve the Resurrection and say, This bone how shall it be cemented to that? and introduce such like silly tales. Tell me, how did Elias ascend in a chariot of fire? Fire is wont to burn, not to carry aloft. How lives he so long a time? In what place is he? Why was this done? Whither was Enoch translated? Lives he on like food with us? and what is it hinders him from being here? Nay, but does he not eat? And wherefore was he translated? Behold how God schooleth us by little and little. He translated Enoch; no very great thing that. This instructed us for the taking up of Elias. Again, He shut in Noe into the ark; nor is this either any very great thing. This instructed us for the shutting up of the prophet within the whale. Thus even the things of old stood in need of forerunners and types. For as in a ladder the first step sends on to the second, and from the first it is not possible to step to the fourth, and this sends one on to that, that that may be the way to the next; and as it is not possible either to get to the second before the first; so also is it here. Gen. 7, 16.

And observe the signs of signs, and thou wilt discern this in the ladder which Jacob saw. *Above*, it is said, *the Lord stood fast*[1], *and underneath Angels were ascending and descending.* It was prophesied that the Father hath a Son; it was necessary this should be believed. Whence wouldest Gen. 28, 13.

[1] ἐπιστήριξτο.

Colos. 2, 5. thou that I shew thee the signs of this? from above, downward, or from beneath, upward? It was necessary to be known that He begetteth without passion[i]; for this reason did she that was barren first bear. Let us rather, however, carry our discourse higher. It was necessary to be believed, that He begat of Himself. What then? The thing happens[k] obscurely indeed, as in type and shadow, but still it doth happen, and as it goes on it becomes somehow clearer. A woman is formed out of man alone, and he remains whole and entire. Again, it was necessary there should be some sure sign of the Conception of a Virgin. So the barren beareth, not once only, but a second time and a third, and many times. Of His birth then of a Virgin, the barren is a type, and she sends the mind forward to faith. Again, this was a type of God being able to beget alone. For if man is the chief agent[l], and birth takes place without him, in a more excellent way, much rather, is One begotten of the Chiefest Agent[l]. There is still another generation, which is a type of the Truth. I mean, ours by the Spirit. Of this again the barren is a type, in that it is not of blood; this itself of the generation above. The one shews that Christ is with impassibility, the other that He could be generated from God alone.

[l] τοῦ κυριωτίρου.

John 1, 13.

Christ is above ruling over all things: it was necessary this should be believed. The same takes place in the earth with respect to man. For, saith He, *Let Us make man after Our image and likeness*, and he is appointed to the dominion of all the brutes. Thus He instructed us, not by words, but by actions. Paradise shewed the separateness of his nature, and that man was the best thing of all. Christ was to rise again; see now how many sure signs there were of this; Enoch, Elias, Jonas, the fiery furnace, the baptism that happened in Noah's day, the seeds, the plants, our own generation, that of all animals. For since on this every thing was at stake, it, more than any other, had abundance of types.

Gen. 1, 26.

[i] ἀπαθῶς, i. e. without being changed. This refers to the Eternal Generation, as the sequel shews. Compare St. Athanasius against Arianism. Disc. I. c. 8. Tr. p. 218 sqq.

[k] Sav. Doth the thing happen? It doth:

[l] κυριώτιρον ἄνθρωπος. One would have expected ἀνὴρ, but ἄνθρωπος has just been opposed to γυνή.

That the Universe[1] is not without a Providence we may conjecture from things amongst ourselves, for nothing will continue to exist, if not provided for; but even herds, and all other things stand in need of governance. And that the Universe was not made by chance, Hell is a proof, and so was the deluge in Noah's day, the fire[2], the overwhelming of the Egyptians in the sea, the things which happened in the wilderness.

Hom. V.

[1] τὰ πάντα.

[2] i. e. of Sodom.

It was necessary too that many things should prepare the way for Baptism; therefore was done all that was done in water, and thousands of things besides; those, for instance, in the Old Testament, those in the Pool[m], the cleansing of him that was not sound in health, the deluge itself, the baptism of John.

It was necessary to be believed that God giveth up His Son; a man did this by anticipation. Who was he? Abraham the Patriarch. Types then of all these things, if we are so inclined, we shall find by searching in the Scriptures. But let us not be weary, but attune ourselves by these things. Let us hold the faith stedfastly, and shew forth strictness of life: that having in all things returned thanks to God, we may be counted worthy of the good things promised to them that love Him, through the grace and lovingkindness of our Lord Jesus Christ, with Whom, &c.

[m] Hales suggests that this may be the Laver in the Temple, but it is not called κολυμβήθρα in LXX. The pool of Bethesda is meant, as is evident from the like mention of types increasing in clearness on John 5, 2. Hom. xxxvi. init. where this is classed with those of the Old Testament. The following instance refers to the cleansing in Lev. 15, 13.

HOMILY VI.

Col. ii. 6, 7.

As ye have therefore received Christ Jesus the Lord, so walk ye in Him: Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Again, he takes hold on them beforehand with their own testimony, saying, *As ye have therefore received.* We introduce no strange addition, he saith, therefore neither do ye. *Walk ye in Him*, for He is the Way that leadeth to the Father: not in the Angels; this way leadeth not thither. *Rooted*, that is, fixed; not one while going this, another, that, but *rooted:* but that which is rooted, never can remove. Observe how appropriate[1] are the expressions he employs. *And built up*, he saith, that is, in thought attaining[2] unto Him. *And stablished* in Him, that is, holding Him, and built as on a foundation. He shews that they had fallen down, for the word *built*[3] has this force. For the faith is in truth a building; and needs both a strong foundation, and secure construction. For both if any one build not upon a secure foundation it will shake, and even though he do, if it be not firm, it will not stand. *As ye have been taught.* Again the word *As* declares that he said not any thing novel. *Abounding*, he saith, *therein with thanksgiving*, for this is the part of well-disposed persons. I say not simply to give thanks, but with great abundance, more than ye learned, if possible, with much ambition.

[1] κυρίας.

[2] φθάνοντες.

[3] present participle.

Hom. VI.

Ver. 8. *Beware lest any man spoil you.*

Seest thou how he shews him to be a thief, and an alien, and one that enters in softly? For he has already represented him to be entering in. And he well said *spoil.* As one digging away a mound from underneath, may give no perceptible sign, yet it gradually settles, so also doeth he. Beware therefore; for this is his main point, not even to let himself be perceived[a].

Through philosophy. Then because the term 'philosophy' has an appearance of dignity, he added, *and vain deceit.* For there is also a good[1] deceit; such as many have been deceived by, which one ought not even to call a deceit at all. Whereof Jeremiah speaks; *O Lord, Thou hast deceived me, and I was deceived;* for such as this one ought not to call a deceit at all; for Jacob also deceived his father, but that was not a deceit, but an economy. *Through philosophy,* he saith, *and vain deceit, after the tradition of men, after the rudiments*[2] *of the world, and not after Christ.* Now he sets about to reprove their observance of particular[b] days, meaning by elements of the world the sun and moon; as he also said in the Epistle to the Galatians, *How turn ye again to the weak and beggarly elements?* And he said not observances of days, but in general[3] of the present world, to shew its worthlessness: for if the world be nothing, much more then its elements. Having then first shewn how great benefits and kindnesses they had received, he afterwards brings on his accusation, thereby to shew its greater seriousness, and to convict his hearers. Thus too the Prophets do. They always first point out the benefits, and then they magnify their accusations; as Esaias saith, *I have begotten children, and exalted them, but they have rejected me;* and again, *O my people, what have I done unto thee, or wherein have I grieved thee, or wherein have I wearied thee?* and David; as when he says, *I heard thee in the secret place of*

[1] καλὴ

Jer. 20, 7.

[2] στοιχεῖα, elements.

Gal. 4, 9.

[3] δι' ὅλου which Sav. omits.

Is. 1, 2. LXX.

Mic. 6, 3.

Ps. 80, 7, LXX.

[a] Some copies add, as if one were robbed daily, and were told, 'see that there is not some one.' And he shews the way; it is by this way, as if one should say through this outhouse, through philosophy.

[b] τῶν ἡμερῶν. Montfaucon refers to his Suppl. de l'Ant. Expl. l. iii. vol. 1. p. 112. where he shews that the observance of heathen customs about lucky and unlucky days, and the like, was common in France in the thirteenth century. Such were the Dies Ægyptiaci, &c.

Colos. 2, 9. 10. Ps. 80, 10.

the tempest; and again, *Open thy mouth, and I will fill it.* And every where you will find it the same.

That indeed were most one's duty, not to be persuaded by them, even did they say aught to the purpose; as it is, however, obligations apart even, it behoves to shun those things. *And not after Christ*, he saith. For were it in such sort a matter done by halves, that ye were able to serve both the one and the other, not even so ought ye to do it; as it is, however, he suffers you not to be *after Christ.* Those things withdraw you from Him. Having first shaken to pieces the Grecian observances, he next overthrows the Jewish ones also. For both Greeks and Jews practised many observances, but the former from philosophy, the latter from the Law. First then, he makes at those against whom lay the heavier accusation. How, *not after Christ?*

Ver. 9, 10. *For in Him dwelleth all the fulness of the Godhead bodily: and ye are complete in Him, Which is the head of all principality and power.*

(2) Observe how in his accusing of the one he thrusts through[1] the other, by first giving the solution, and then the objection. For such a solution is not suspected, and the hearer accepts it the rather, that the speaker is not making it his aim. For in that case indeed he would make a point of not coming off worsted, but in this, not so. *For in Him dwelleth*, that is, for God dwelleth in Him. But that thou mayest not think Him enclosed, as in a body, he saith, *All the fulness of the Godhead bodily: and ye are complete*[2] *in Him.* Some say that he intends the Church filled by His Godhead, as he elsewhere saith, *of Him that filleth all in all*, and that the term *bodily* is here, as the body in the head. How is it then that he did not add, 'which is the Church?' Others again say it is with reference to The Father, that he says that the fulness of the Godhead dwells in Him, but wrongly. First, because *to dwell*, cannot strictly be said of God: next, because the 'fulness' is not that which receives, for *the earth is the Lord's, and the fulness thereof;* and again the Apostle, *until the fulness of the Gentiles be come in.* By *fulness* is meant 'the whole.' Then the word *bodily*, what does it intend to signify? 'As in a head.' But why does he say the same thing over again? *And ye are complete in Him.* What

[1] διόρυττει.

[2] or *filled.*

Ephes. 1, 23.

Ps. 24, 1. Rom. 10, 26. Rom. 11, 25.

then does it mean? That ye have nothing less than He. As It dwelt in Him, so also in you. For Paul is ever straining to bring us near to Christ; as when he says, *Hath raised us up together, and hath made us sit together:* and, *If we suffer, we shall also reign with Him:* and, *How shall He not with Him also freely give us all things:* and he calls us *fellow-heirs.* Then as for His dignity. And He *is the head of all principality and power.* He that is above all, The Cause, is He not Consubstantial[1]? Then he has added the benefit in a marvellous kind of way; and far more marvellous than in the Epistle to the Romans. For there indeed he saith, *circumcision of the heart in the spirit, not in the letter,* but here, in Christ.

Hom. VI.

Ephes. 2, 6. 2 Tim. 2, 12. Rom. 8, 32. Ephes. 3, 6.

[1] ὁμοούσιος

Rom. 2, 29.

Ver. 11. *In Whom also ye were circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.*

See how near he is come to the thing. He saith, *In the putting* quite away[c], not putting off merely[2]. *The body of sins.* He means, "the old life." He is continually adverting to this in different ways, as he said also above, *Who hath delivered us from the power of darkness, and hath reconciled us who were alienated,* that we should be *holy and unblameable.* No longer, he saith, is the circumcision with[3] the knife, but in Christ Himself, for no hand imparts this circumcision, as is the case there, but the Spirit. It circumciseth not a part, but the whole man. It is the body both in the one and the other case, but in the one it is carnally, in the other it is spiritually circumcised, but not as the Jews, for ye have not put off flesh, but sins. When and where? In Baptism. And what he calls circumcision, he again calls burial. Observe how he again passes on to the subject of righteous doings[4]; *of the sins,* he saith, *of the flesh,* that is, the things they had done in the flesh. He speaks of a greater thing than circumcision, for they did not merely cast away that of which they were circumcised, but they destroyed it, they annihilated it.

[2] ἐκδύσει

Coloss. 1, 13. 21.

[3] ἐν, in.

[4] δικαιώματα.

Ver. 12. *Buried with him,* he saith, *in Baptism, wherein also ye are risen[5] with Him, through the faith of the operation of God, Who raised Him from the dead.*

But it is not burial only: for behold what he says, *Wherein*

[5] συνηγέρθητε, were raised together.

[c] ἀπεκδύσει, putting off for good, once for all.

Colos. 2, 15. *also ye are risen with Him, through the faith of the operation of God, Who raised Him from the dead.* He hath spoken well, for it is all of faith. Ye believed that God is able to raise, and so ye were raised. Then His worthiness of belief, *Who raised Him*, he saith, *from the dead.*

He now shews the Resurrection. *And you who some time*[1] *were dead in sins and the uncircumcision of your flesh, hath He quickened together with Him.* For ye lay under judgment of death. But even though ye died, still it was no common death, but a profitable one. Observe how again he shews what they deserved in the words he subjoins:

[1] Rec. text omits ποτε.

Ver. 13, 14, 15. *Having forgiven us all trespasses; having blotted out by the doctrines*[2] *the handwriting that was against us, which was contrary to us, and took it out of the way, having nailed it to His Cross; and having spoiled principalities and powers, He made a shew of them openly*[d], *having triumphed over them in it.*

[2] E. V. *the handwriting of ordinances.*

Having forgiven us, he saith, *all trespasses.* Which? Those which produced that deadness. What then? Did He allow them to remain? No, He even wiped them out, He did not scratch them out merely, but wiped them out, so that they could not even be seen. *By the doctrines*[e], he saith. What doctrines? The Faith. It is enough then to believe. He hath not set works against works, but works against faith. And what next? Blotting out is an advance upon remission; again he saith, *And took it out of the way.* Nor yet even so did He preserve[3] it, but rent it even in sunder, by nailing it to His Cross. *Having spoiled principalities and powers, he made a shew of them openly, having triumphed over them in it.* No where has he spoken in so lofty a strain.

[3] ἐφύλαξεν.

(3) Seest thou how great His earnestness that the handwriting should be done away? To wit, we all were under sin and punishment. He Himself, through suffering punishment, did away with both the sin and the punishment, and He was punished on the Cross. To the Cross then He affixed

[d] ἐδειγμάτισεν ἐν παῤῥησίᾳ, so commented on below as seemingly to require to be thus translated, "He inflicted disgrace on them through His confidence in dying."

[e] τοῖς δόγμασιν. Theodoret also takes it so, but the use of δογματίζεσθε in ver. 20. agrees better with E. V. *The handwriting in ordinances*, and the Vulgate, *Chirographum decreti.*

it, and afterwards, as having power, He tore it asunder. What handwriting? He means either that which they said to Moses, namely, *All that God hath said will we do, and be obedient*[1], or if not that, this, that we owe to God obedience; or if not this, he means that the devil held possession of the handwriting which God made for Adam, saying, *In the day thou eatest of the tree, thou shalt die.* This handwriting then the devil held in his possession[f]. And Christ did not give it to us, but Himself tore it in two, the action of one who remits joyfully.

Hom. VI.

Exod. 24, 3. [1] καὶ ἀκουσόμεθα, LXX. Gen. 2, 17.

Having stripped off[g] *principalities and powers.* He means the diabolical powers, either because human nature had arrayed itself in these, or because they had[h], as it were, a hold, when He became Man He put away from Himself that hold. This is the meaning of *He made a shew of them.* And well said he so, for never yet was the devil in so shameful a plight. For whilst expecting to have Him, he lost even those he had; and when That Body was nailed to the Cross, the dead arose. There the devil received his wound, having met his death-stroke from a dead body. And as an athlete, when he thinks he has hit[2] his adversary, himself receives from him a fatal blow[i]; so truly doth Christ also shew, that to die with confidence[k] is the devil's shame.

[2] or, thrown? βεβλη-κέναι.

For he would have done every thing to persuade men that He did not die, had he had the power. For seeing that of His Resurrection indeed all succeeding time was proof demonstrative; whilst of His death, no other time save that whereat it happened could ever furnish proof; therefore it was, that He died publicly in the sight of all men, but He arose not publicly, knowing that the aftertime would bear witness to the truth. For, that whilst the world was looking on, the serpent should be slain on high upon the Cross, herein is the marvel. For what did not the devil do, that

[f] al. 'This handwriting then Christ took.'

[g] ἀπεκδυσάμενος. E. V. *spoiled*, translated above, '*putting off.*'

[h] All copies of St. Chrys. read, 'had them,' which makes no sense. The Catena omits 'them,' which has been adopted, though the authority is slight. Compare John 14, 30.

[i] Catena and Bodl. Extr. have 'death,' for 'the devil,' and καιρίαν κατέχεται λαβήν, 'is caught in a fatal (or decisive) grasp,' for, 'receives a fatal blow.' This suits better with 'an athlete.'

[k] μετὰ παρρησίας, referring to ἐδειγμάτισεν ἐν παρρησίᾳ. 'Confidence' sometimes has the meaning of 'standing without fear before God.' Here he refers also to publicity.

Colos. 2, 15. He might die in secret? Hear Pilate saying, *Take ye Him away*[1], *and crucify Him, for I find no fault in Him.* And again the Jews said unto Him, *If Thou be the Son of God, come down from the Cross.* Then further, when He had received a mortal wound, and He came not down[1], for this reason He was also committed to burial; for it was in His power to have risen immediately: but He did not, that the fact might be believed. And yet in cases of private death indeed, it is possible to impute them to a swoon, but here, it is not possible to do this either. For even the soldiers brake not His legs, like those of the others, that it might be made manifest that He was dead. And those who buried The Body are known; and therefore too the Jews themselves seal the stone along with the soldiers. For, what was most of all attended to, was this very thing, that it should not be in obscurity. And the witnesses to it are from enemies, from the Jews. Hear them saying to Pilate, *That deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre* be guarded by the soldiers. This was accordingly done, themselves also sealing it. Hear them further saying even afterwards to the Apostles, *Ye intend to bring this Man's blood upon us.* He suffered not the very fashion of His Cross to be put to shame. For since the Angels have suffered nothing like it, He therefore doth every thing for this, shewing that His death achieved a mighty work. For there was, as it were, a single combat. Death wounded Christ: but Christ, being wounded, did afterwards kill death. He that seemed to be immortal, was destroyed by a mortal body; and this the whole world saw. And what is truly wonderful is, that He committed not this thing to another. But there was made again a second *handwriting*, of another kind than the former.

[1] Rec. t. λάβιτε. St. C. ἄρατε.

John 19, 6. Matt. 27, 40.

Mat. 26, 63, 64.

Acts 5, 28.

(4) Beware then lest we be condemned by this, after saying, I renounce Satan, and array myself with Thee, O Christ.[2] Rather however this should not be called *a handwriting*[3], but a covenant. For that is *a handwriting*, whereby one is held accountable for debts: but this is a covenant. It hath no penalty, nor saith it, If this be done, or if this be not

[2] al. We &c.

[3] a bond, as on Philem. ver. 18. Tr. p. 357.

[1] Catena, 'When He had gotten a decisive (hold) then He came down.' λοιπὸν οὖν ἐπιδὴ καιρίαν ἔλαβεν, κατέβη. see p. 251. note i.

done[1]: so spake Moses when he sprinkled the blood of the covenant, and God promised everlasting life. All this is a covenant. There, it was slave with master, here, it is friend with friend: there, it is said, *In the day that thou eatest thereof thou shalt die;* a present threatening; but here is nothing of the kind. There was nakedness, and here too is nakedness; there, however, he that had sinned was made naked, because he sinned, but here, one[2] is made naked, that he may be set free. Then, man put off the glory which he had; now, he puts off the old man; and before going up[3] (to the contest), puts him off as easily, as it were his garments[m]. He is anointed[n], as wrestlers about to enter the lists. For he is born at once; and not as that first man was, by little and little, but at once[o]. (He is anointed,) not as the priests of old time, on the head alone, but rather in more abundant measure. For he indeed was anointed on the head, the right ear, the hand; to excite him to obedience, and to good works; but this one, all over. For he cometh not to be instructed merely; but to wrestle, and to be exercised; he is advanced[4] to another creation. For when he confessed (his belief) in the life everlasting[p], he confessed a second creation. He took dust from the earth, and formed man: but now, dust no longer, but the Holy Spirit; with This he is formed, with this harmonized[6], even as Himself was in the womb of the Virgin. He said not in Paradise, but 'in Heaven.' For deem not that, because the subject is earth[7], it is done on earth; he is[q] removed thither, to Heaven, there these things are transacted, in the midst of Angels: God taketh up thy soul above, above He harmonizeth it anew, He placeth thee near to the Kingly Throne. He is formed in the water, he receiveth spirit instead of a soul[r]. And after he is formed,

Hom. VI.

1 ἐὰν τόδε ἢ μὴ τόδε Exod. 26, 7. 8.

2 one Ms. has 'God.'

3 πρὶν ἢ ἐπιβῆναι

Lev. 8, 23. 24.

4 γυμνασθησόμενος

5 ἀνήγεται

Gen. 2, 7.

6 ῥυθμίζεται

7 γῆ ὑποκεῖται

m See St. Cyril, Catech. XX.

n See St. Cyril, Catech. XXI.

o The comparison is with the 'old man.' A grown man is of course implied in 'wrestling.' The Translator suggests that this sentence may have been transposed, and ought to stand before the clause about anointing. Certainly the present text, if genuine, is elliptical to a fault.

p In the Apostles' Creed, recited at Baptism.

q Old Lat. 'thou art.' The former clause may be, 'think not, because the earth is under thee, that thou art in earth.'

r ἀντιψυχον πνεῦμα, i. e. as Adam received a soul. The Spirit becoming as it were the life of the new man. See on Rom. viii. 11. Tr. p. 227.

Colos. 1, 20. He bringeth to him, not beasts, but devils, and their prince, and saith, *Tread upon serpents and scorpions.* He saith not, *Let Us make man in our image, and after our likeness,* but what? *He giveth them to become the sons of God, who were born,* he saith, *not of blood, but of God.* Then that thou give no ear to the serpent, straightway thou art taught to say, "I renounce thee," that is, "whatsoever thou sayest, I will not hear thee." Then, that he destroy thee not by means of others, it is said[s], "and thy pomp, and thy service, and thy angels." He hath set him no more to keep Paradise, but to have his conversation[1] in heaven. For straightway when he cometh up he pronounceth these words, *Our Father Which art in Heaven, . . . Thy will be done in earth, as it is in Heaven.* The plain falleth not on thy sight[t], thou seest not tree, nor fountain, but straightway thou takest into thee[2] the Lord Himself, thou art mingled[3] with His Body, thou art intermixed[4] with that Body that lieth above, whither the devil cannot approach. No woman is there, for him to approach, and deceive as the weaker; for it is said, *There is neither female, nor male*[5]. If thou go not down to him, he will not have power to come up where thou art; for thou art in Heaven, and Heaven is unapproachable by the devil. It hath no tree with knowledge of good and evil, but the Tree of Life only. No more shall woman be formed from thy side, but we all are one from the side of Christ. For if they who have been anointed of men take no harm by serpents, neither wilt thou take any harm at all, so long as thou art anointed; that thou mayest be able to grasp the Serpent and choke him, *to tread upon serpents and scorpions.* But as the gifts are great, so is our punishment great also. It is not possible for him that hath fallen from Paradise, to dwell *in front of Paradise*[u], nor to reascend thither from whence we have fallen. But what after this? Hell, and the worm undying. But God forbid that any of

Luke 10, 19.

Gen. 1, 26.

John 1, 12. 13.

[1] Or citizenship.

[2] περιλαμβάνει

[3] ἀναχεῖ ράνυσαι

[4] ἀναφύρῃ

Gal. 3, 28.

[5] οὐκ ἰνὶ ἄρσιν καὶ θῆλυ, Rec. t.

Luke 10, 19.

Gen. 3, 24.

[s] φησὶ, the person who directs the catechumen.

[t] No meaning appears in this, οὐκ ἐπ' ὄψιν πίπτει τὸ παιδὸν, though old Lat. also has, 'The child falleth not on his face;' but we have only to read πεδίον, as in a doubtful passage of Hom. xvi. on Rom. Tr. p. 295. note q. This has been done in the text, not to spoil so beautiful a passage.

[u] LXX. has κατῴκισεν αὐτὸν ἀπέναντι τοῦ παραδείσου. *He placed him opposite Paradise.* And it is generally thought that Adam approached the gate of Paradise to worship.

us should become amenable to this punishment! but living virtuously, let us earnestly strive to do throughout[1] His will. Let us become well-pleasing to God, that we may be able both to escape the punishment, and to obtain[2] the good things eternal, through the grace and love toward man, &c.

Hom. VI.

[1] διατρέπτεσθαι

[2] ἐπιτυχεῖν

HOMILY VII.

Col. ii. 16—19.

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things[1] *to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.*

[1] Gr. *the things.*

ver. 8. Having first said darkly, *Beware lest any man spoil you*
ver. 4. *after the tradition of men:* and again, further back, *And this I say, lest any man should beguile you with enticing words;* thus preoccupying their soul, and working in it anxious thoughts: next, having inserted those benefits, and increased this effect, he then brings in his reproof last, and says, *Let*
[2] ἐν μέρει. *no man therefore judge you in meat, or in drink*[2], *or in the part of an holyday, or of the new moon, or of the sabbath days.* Seest thou how he depreciates them? If ye have obtained such things, he saith, why make yourselves accountable for these petty matters? And he makes light of them, saying, *or in the part of an holyday*, for in truth they did not retain the whole of the former rule, *or of the new moon, or of sabbath days.* He said not, "Do not then observe them," but, *let no man judge you.* He shewed that they were transgress-
[3] λύοντας. ing, and undoing[3], but he brought his charge against others. Endure not those that judge you, he saith, nay, not so much
[4] read μηδενὶ κ.τ.λ. as this either, but he argues with those persons, almost[4]

stopping their mouths, and saying, Ye ought not to judge. But he would not have reflected on these. He said not 'in clean and unclean,' nor yet 'in feasts of Tabernacles, and unleavened bread, and Pentecost,' but *in part of a feast:* for they ventured not to keep the whole; and if they did observe it, yet not so as to celebrate the feast. *In part*, he saith, shewing that the greater part is done away. For even if they did keep sabbath, they did not do so with precision. *Which are a shadow of the things to come;* he means, of the New Covenant; *but the body* is *of Christ.* Some persons here punctuate thus, *but the body* is *of Christ*, i. e. the truth is come in with Christ: others thus; *The Body of Christ let no man adjudge away from you*, that is, thwart you of it[1]. For the term καταβραβευθῆναι, is employed when the victory is with one party, and the prize with another, when though a victor thou art thwarted[2]. Thou standest above the devil and sin; why dost thou again subject thyself to sin[3]. Therefore he said that *he is a debtor to fulfil the whole law;* and again, *Is Christ* found to be *the minister of sin?* which he said when writing to the Galatians. When then he had filled them with anger through saying, *adjudge away from you*, he begins; *being a voluntary*[4], he saith, *in humility and worshipping of Angels, intruding into things he hath not seen, vainly puffed up by his fleshly mind.* How *in humility*, or how *puffed up?* He shews that the whole arose out of vainglory. But what is on the whole the drift of what is said? There were some who maintained that we must be brought near by Angels, not by Christ, for that were too great a thing for us. Therefore it is that he turns over and over again what he has said concerning Christ, as, that *through the Blood of His Cross we are reconciled;* that *He suffered for us*[5]; that *He loved us.* And besides in this very same thing, moreover, they were pierced[6] afresh. And he said not 'introduction by,' but 'worshipping of' Angels[7]. *Intruding into things he hath not seen.* For he hath not seen Angels, and yet is affected as though he had. Therefore he saith, *Puffed up by his fleshly mind*[8] *vainly.* For it is not about any true fact, but about this doctrine, that he is puffed up. And he puts forward a shew of humility. As if he had said; by his carnal mind, nothing spiritual; his reasoning is of

Hom. VII.

[1] ἐπηρεαζέτω.

[2] ἐπηρεάζη.

[3] ὑπάγεις, Gal. 5, 3. ib. 2, 17.

[4] E. V. marg.

[5] c. i. 20, 14. words of 1 Pet. 2, 21.

[6] ἐπείρον-το, v. note a, p. 258.

[7] προσαγώγην.

[8] Gr. *by the mind of his flesh.*

Colos. 2, 22. man. *And not holding the Head*, he saith, *from which all the body*, that is, thence it hath its being, and its well-being. Why then, letting go the Head, dost thou cling to the members? If thou art fallen off from It, thou art lost. *From which all the body.* Every one, be he who he may, thence has not life only, but also even connexion[1]. All the Church, so long as she holds The Head, increaseth; because here is no more passion of pride and vain-glory, nor[a] invention of human fancy.

[1] τὸ συνδεῖσθαι.

Mark that *from*[b] *which*, meaning the Son. *By joints and bands*, he says, *having nourishment ministered, and knit together, increases with the increase of God;* he means, that according to God, that arising out of the best life.

Ver. 20. *If then ye be dead with Christ.*

He puts that in the middle, and on either side, expressions of greater vehemence. *If ye be dead with Christ from the elements*[2] *of the world*, he saith, *why as though living in the world are ye subject to ordinances*[3]? This is not the consequence, for what ought to have been said is, 'how as though living are ye subject to those elements?' But letting this pass, what saith he?

[2] E. V. in marg.

[3] δογματίζεσθε.

Ver. 21, 22. *Touch not, taste not, handle not. Which all are to perish with the using; after the commandments and doctrines of men.*

(2) Ye are not in the world, he saith, and how is it ye are subject to its elements? how to its observances? And mark how he makes sport of[4] them, *handle not, touch not, taste not*, as though they were keeping themselves clear of some great matters, *which all are to perish with the using.* He has taken down the swollenness of the many, and added, *after the commandments and doctrines of men.* What sayest thou? Shouldest thou speak even of the Law, that is now but a doctrine of men, after the time is come[c]. Or, he spoke thus because they adulterated[5] it, or else, he alludes to the Gentile institutions. The doctrine, he says, is altogether of man.

[4] κωμῷδεῖ.

[5] παρεκοίουν.

[a] Downes would insert a negative. The sense seems the same by carrying on that before. Just above, Bodl. Extr. has σωθήσεσθαι for συντίθεσθαι, making it 'the prospect of salvation.' Also a little before ἐπήρεντο, 'they were elevated,' for ἐπείρεντο, which makes good sense. But this Ms. often has ει for η, and η for ει.

[b] ἐξ, which makes Him a source of action in Himself.

[c] καιρὸν, i. e. *the* time of Christ's Advent, or 'after its time.'

Ver. 23. *Which things have indeed a shew of wisdom in will worship, and humility, and neglecting*[1] *of the body; not in any honour to the satisfying of the flesh.*

Hom. VII.

[1] ἀφειδίᾳ, E. V. marg. *punishing* or *not sparing.*

Shew[2], he saith; not power, therefore not truth. So that even though they have a shew of wisdom, let us turn away from them. For he may seem to be a religious person, and modest, and to have a contempt for the body, but he is not so. *Not in any honour to the satisfying of the flesh.* For God hath given it honour, but they use it not with honour. Thus, when it is a doctrine, it is his way[3] to call it honour. They dishonour the flesh, he says, depriving it, and stripping it of its liberty, not giving leave to rule it with its will. God hath honoured the flesh.

[2] λόγον.

[3] οἶδεν.

Chap. iii. ver. 1. *If ye then be risen with Christ.*

He now draws them together, having above established that He died. Therefore he saith, *If ye then be risen with Christ, seek those things which are above.* No observances are there. *Where Christ is sitting on the right hand of God.* Wonderful! Whither hath he led our minds aloft! How hath he filled them with mighty aspiration! It was not enough to say, *the things which are above*, nor yet, *where Christ is*, but he adds, *sitting on the right hand of God.* He would thence prevail with them, to look no more on earth[d].

Ver. 2, 3, 4. *Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ Who is your*[4] *life shall appear*[5]*, then shall ye also appear with Him in glory.*

[4] Rec. t. *our.*

[5] or *be manifested.*

This is not your life, he saith, your life is another one. He is now urgent to remove them, and insists upon shewing that they are seated above, and are dead; from both considerations establishing the position, that they are not to seek the things which are here. For whether ye be dead, ye ought not to seek them; or whether ye be above, ye ought not to seek them. Doth Christ appear? Neither then doth your life. It is in God, above. What then? When shall we live? When Christ shall appear, Who is your life; then seek ye glory, then life, then enjoyment.

This is to prepare the way for drawing them off from pleasure and ease. Such is his wont: when establishing one position,

[d] Catena, 'From thence he would have them henceforward look on the earth.'

Colos. 3, 1.

he darts off to another; as, for instance, when discoursing of those who at supper were beforehand with one another, he all at once falls upon the observance of the Mysteries[e]. For rebuke hath a great thing when it is administered unsuspected. *It is hid*, he saith, from you. *Then shall ye also appear with Him*. So that, now, ye do not appear. See how he hath removed them into very heaven. For, as I said, he is always bent upon shewing that they have the very same things which Christ hath; and through all his Epistles, the tenour[1] is this, to shew that in all things they are partakers with Him. Therefore he uses the terms, Head, and Body, and does every thing to convey[2] this to them.

[1] οὗτος ὁ λόγος, the argument is this.
[2] παρασκευάσῃ

If therefore we shall then be manifested, let us not grieve, when we enjoy not honour: if this life be not life, but it be hidden, we ought to live this life as though dead. *Then shall ye also*, he saith, *be manifested with Him in glory. In glory*, he said, not merely *manifested*. For the pearl too is hidden so long as it is within the oyster. If then we be treated with insult, let us not grieve; or whatever it be we suffer; for this life is not our life, for we are strangers and sojourners. *For ye are dead*, he saith. Who is so witless, as for a corpse, dead and buried, either to buy servants, or build houses, or prepare costly raiment[3]? None. Neither then do ye[4]; but as we seek one thing only, namely, that we[5] be not in a naked state, so here too let us seek one thing and no more. Our first man is buried: buried not in earth, but in water; not death-destroyed, but buried by death's destroyer, not by the law of nature, but by the governing command that is stronger than nature. For what has been done by nature, may perchance be undone; but what has been done by His command, never. Nothing is more blessed than this burial, whereat all are rejoicing, both Angels, and men, and the Lord of Angels. At this burial, no need is there of vestments, nor of coffin, nor of any thing else of that kind. Wouldest thou see the semblance[6] of this? I will shew thee a pool wherein the one was buried, the other raised; in the Red Sea the Egyptians were sunk

[3] this is *after* burial.
[4] al. 'let us.'
[5] or 'it.'
[6] σύμβολον, symbol, type.

[e] See his Comment on 1 Cor. 11, 17—21. Hom. xxvii. on 1 Cor. where he says that the supper referred to was 'when the solemn service was *completed*, *after* the Communion of the Mysteries.'

beneath it, but the Israelites went up from out of it; and the same act buries the one, generates the other. Hom. VII.

Marvel not that generation and destruction take place in Baptism; for, tell me, dissolving and cementing, are they not opposite? It is evident, I suppose, to all. Such is the effect of fire; for fire dissolves and destroys wax, but it cements together metallic earth, and works it into gold. So in truth here also, the force of the fire, having obliterated the statue of wax, has displayed a golden one in its stead; for in truth before the Bath we were of clay, but after it of gold. Whence is this evident? Hear him saying, *The first man is of the earth, earthy, the second man is the Lord*[1] *from heaven.* I spoke of a difference as great as that between clay and gold; but greater still do I find the difference between heavenly and earthy; not so widely do clay and gold differ, as do things earthy and heavenly. Waxen we were, and clay-formed. For the flame of lust did much more melt us, than fire doth wax, and any chance temptation did far rather shatter us than a stone doth things of clay. And, if ye will, let us give an outline of the former life, and see whether all was not earth and water, and full of fluctuation, and dust, and instability, and flowing away. (3) 1 Cor. 15, 47. 1 Ed. Par. *heavenly.*

And if ye will, let us scrutinize not the former things, but the present, and see whether we shall not find every thing that is, mere dust and water. For what wilt thou tell me of? authority and power? for nothing in this present life is thought to be more enviable than these. But sooner may one find the dust when on the air stationary, than these things; especially now. For to whom are they not under subjection? To those who are lovers of them; to eunuchs; to those who will do any thing for the sake of money; to the passions of the populace; to the whims of the more powerful. He who was yesterday up high on his tribunal[f], who had his heralds shouting with thrilling voice, and many to run before, and haughtily clear the way for him through the forum, is to-day mean and low, and of all those things bereft and bare, like dust blast-driven, like a stream that

[f] Montfaucon thinks this refers to Eutropius, whose disgrace occasioned two Homilies of St. Chrys. Ben. t. iii. This is questioned in the recent Paris Edition.

Colos. 3, 2. hath passed by. And like as the dust is raised by our feet, so truly are these magistracies also produced by those who are engaged about money, and in the whole of life have the rank and condition of feet; and like as the dust when it is raised occupies a large portion of the air, though itself be but a small body, so too doth power; and like as the dust blindeth the eyes, so too doth the pride of power bedim the eyes of the understanding.

But what? Wilt thou that we examine that object of many prayers, wealth? Come, let us examine it in its several parts. It hath luxury, it hath honours, it hath power. First then, if thou wilt, let us examine luxury. Is not this dust? yea, rather, it hurrieth by swifter than dust, for the pleasure of luxurious living reacheth only to the tongue, and when the belly is filled, not to the tongue even. But, saith one, honours are of themselves pleasant things. Yet what can be less pleasant than that same honour, when it is rendered with a view to money? When it is not from free choice and with a readiness of mind, it is not thou that reapest the honour, but thy wealth. So that this very thing makes the man of wealth, most of all men, dishonoured. For, tell me; suppose all men honoured thee, who hadst a friend; the while confessing that thou, to be sure, wert good for nothing, but that they were compelled to honour thee on his account; could they possibly in any other way have so dishonoured thee? So that our wealth is the cause of dishonour to us, seeing it is more honoured than are its very possessors, and a proof rather of weakness than of power[1]. How then is it not absurd that we are not counted of as much value as earth and ashes, (for such is gold,) but that we are honoured for its sake? With reason. But not so he, that despiseth wealth; for it were better not to be honoured at all, than so honoured. For tell me, were one to say to thee, I think thee worthy of no honour at all, but for thy servants' sakes I honour thee, could now any thing be worse than this dishonour? But if to be honoured for the sake of servants, who are partakers of the same soul and nature with ourselves, be a disgrace, much more then is it such, to be honoured for the sake of meaner things, such as the walls and courts of houses, and vessels of gold, and garments. A scorn indeed were this, and shame;

[1] δυναστείας

better die than be so honoured. For, tell me, if when thou wert in peril in this thy pride, and some low and disgusting person were to be willing to extricate thee from thy peril, what could be worse than this? What ye say one to another about the city, I wish to say to you. Once on a time our[1] city gave offence to the Emperor[g], and he gave orders that the whole of it should utterly be destroyed, men, children, houses, and all. (For such is the wrath of kings, they indulge their power as much as ever they choose, so great an evil is power.) It was then in the extremest of perils. The neighbouring city, however, this one on the sea-coast, went and besought the king in our behalf: upon which the inhabitants of our city said that this was worse than if the city had been razed to the ground. So, to be thus honoured is worse than being dishonoured. For see whence honour hath its root. The hands of cooks procure us to be honoured, so that to them we ought to feel gratitude; and swineherds supplying us with a rich table, and weavers, and spinners[2], and workers in metal, and confectioners, and table-furnishers.

Hom. VII.

[1] i. e. his native Antioch.

[2] Ἔριθοι, workers in wool.

(4)

Were it not then better not to be honoured at all, than to be beholden to these for the honour? And besides this, moreover, I will endeavour to prove clearly that opulence is a condition full of dishonour; it embases the soul; and what is more dishonourable than this? For tell me, suppose one had a comely person, and passing all in beauty, and wealth were to go to him and promise to make it ugly, and instead of healthy, diseased, instead of cool, inflamed; and having filled every limb with dropsy, were to make the countenance bloated, and distend it all over; and were to swell out the feet, and make them heavier than logs, and to puff up the belly, and make it larger than any tun; and after this, it should promise not even to grant permission to cure him, to those who should be desirous of doing so, (for such is the way with power,) but would give him so much liberty as to punish any one that should approach[3] him to withdraw him from what was harming him; could any thing, tell me, be

[3] πρεσίῃ, one Ms. Sav. ed. Ben. πρεσείῃ.

[g] τῷ κρατοῦντι, the Emperor Theodosius. This was preached under his successor Arcadius. For an account of the events referred to, see Pref. to Homilies on the Statues. The 'neighbouring city', however, is not named there, though the sympathy of neighbouring cities is mentioned in Hom. 2. It is supposed to be Seleucia.

Colos. 3, 2. more cruel than this? Wealth then, seeing it works these effects in the soul, how can it be honourable?

But this power is a more grievous thing than the disease itself; as for one in disease not to be obedient to the physician's injunctions is a more serious evil than the being diseased; and this is the case with wealth, seeing it creates inflammation in every part of the soul, and forbids the physicians to come near it. So let us not felicitate these on the score of their power, but pity them; for neither were I to see a dropsical patient lying, and nobody forbidding him to take his fill of drinks and meats that are harmful, would I felicitate him because of his power. For not in all cases is power a good thing, nor are honours either, for these too fill one with much arrogance. But if thou wouldest not choose that the body should along with wealth contract such a disease, how comest thou to overlook the soul when contracting not this scourge alone, but another also? For it is on fire all over with burning fevers and inflammations, and that burning fever none can quench, for wealth will not allow of this, having persuaded it that those things are gains, which are really losses, such as not enduring any one, and doing every thing at will[1]. For no other soul will one find so replete with lusts so great and so extravagant, as theirs who are desirous of being rich. For what silly trifles[2] do they not picture to themselves! One may see these devising more extravagant things than limners of hippocentaurs, and chimæras, and dragon-footed things, and Scyllas, and monsters. And if you were to give a picture of one lust of theirs, neither Scylla, nor chimæra, nor hippocentaur will appear any thing at all by the side of such a prodigy; but you will find it to contain every wild beast at once.

[1] ἐξουσίᾳ

[2] ληρωδίας

And perchance some one will suppose that I have been myself possessed of much wealth, seeing I am so true to what really comes of it. It is reported of one, (for I will first confirm what I have said from the legends[3] of the Greeks)—it is reported amongst them of a certain king, that he became so insolent in luxury, as to make a plane tree of gold[h], and a sky above it, and there sate, and this too when invading a people skilled

[3] ᾠδομένων

[h] Ed. Par. refers to Herod. vii. 27. where such a tree is mentioned as given to Darius; also to Diod. Sic. xix. 49. and Brisson de Regn. Pers. l. i. c. 77.

in warfare. Now was not this lust hippocentaurean, was it not Scyllæan? Another, again, used[i] to cast men into a wooden bull. Was not this a very Scylla? And even him[k], the king I just mentioned, the warrior, wealth made, from a man, a woman, from a woman, what shall I say? a brute beast, and yet more degraded than this; for the beasts, if they lodge under trees, take up with nature, and seek for nothing further; but the man in question overshot the nature even of beasts. Hom. VII.

What then can be more senseless than are the wealthy? And this arises from the greediness[l] of their desires. But, are there not many that admire him? Therefore truly do they share in the laughter he incurs. That displayed not his wealth but his folly. How much better than that golden plane tree is that which the earth produceth! For the natural is more grateful than the unnatural. But what meant that thy golden heaven, O senseless one? Seest thou how wealth that is abundant maketh men mad? How it inflames them? I suppose he knows not the sea even, and perchance will presently have a mind to walk upon it[l]. Now is not this a chimæra? is it not a hippocentaur? But there are, at this time also, some who fall not short even of him, but are actually much more senseless. For in point of senselessness, wherein do they differ, tell me, from that golden plane tree, who make golden jars, pitchers, and scent bottles? And wherein do those women differ, (ashamed indeed I am, but it is necessary to speak it,) who make chamber utensils of silver[m]? It is ye should be ashamed, that are the makers of these things. When Christ is famishing, dost thou so revel in luxury? yea rather, so play the fool! What punishment shall these not suffer? And inquirest thou still, why there are robbers? why murderers? why such evils? when the devil has thus perverted[n] you. For the mere having of silver

[l] πλεονεξία.

[i] Sav. ἐνέβαλλε. He must mean the brasen bull of Phalaris.

[k] τέως δὲ τῶν πρότερον. And besides among them of earlier times, wealth made that king, the warrior, from a man, a woman; from a woman, what shall I say? Savile τὸν, which is better, and neglected by Ed. Par. The sequel shews that the same king is meant.

[l] Alluding to Xerxes, see Herod. vii. 35.

[m] ἄμιδας. St. Clem. Al. mentions the like absurdity, Pædag. ii. 3.

[n] παρασύραντος, drawn aside or away.

Colos. 3, 2. 4. dishes indeed, this even is not in keeping with a soul devoted to wisdom, but is altogether a piece of luxury; but the making unclean vessels also of silver, is this then luxury? nay, I will not call it luxury, but senselessness; nay, nor yet this, but madness; nay rather, worse than even madness.

(5) I know that many persons make jokes at me for this; but I heed them not, only let some good result from it. In truth, to be wealthy does make people senseless and mad. Did their power reach to such an excess, they would have the earth too of gold, and walls of gold, perchance the heaven too, and the air of gold. What a madness is this, what an iniquity[o], what a burning fever! Another, made after the image of God, is perishing of cold; and dost thou furnish thyself with such things as these? O the senseless pride! What more would a madman have done? Dost thou pay such honour to thine excrements, as to receive them in silver? [1] παρκᾶτε I know that ye are shocked[1] at hearing this; but those women that make such things ought to be shocked, and the husbands that minister to such distempers. For this is wantonness, and savageness, and inhumanity, and brutishness, and lasciviousness. What Scylla, what chimæra, what dragon, yea rather what demon, what devil would have acted on this wise? What is the benefit of Christ? what of the Faith? when one has to put up with men being heathens, yea rather, not heathens, but demons? If to adorn the head with gold and pearls be not right; one that useth silver for a service so unclean, how shall he obtain pardon? Is not the rest enough, although even it is not bearable, chairs and footstools all of silver? although even these come of senselessness. But every where is excessive pride; every where is vainglory. No where is it use, but every where excess.

I am afraid lest, under the impulse of this madness, the race of woman should go on to receive some portentous form: for it is likely that they will wish to have even their hair of gold. Else declare that ye were not at all affected by what was said, nor were excited greatly, and fell a longing, and had not shame withheld you, would not have refused. For if ye dare to do what is even more absurd than this,

[o] παρανομία. Old. Lat. insanity, as if from παρανοία.

much more, I think, will ye long to have this[p] hair of gold, and lips, and eyebrows, and to melt down gold, and so overlay every part therewith. Hom. VII.

But if ye are incredulous, and think I am speaking in jest, I will relate what I have heard, or rather what is now existing. The king of the Persians wears his beard golden; those who are adepts at such work winding leaf of gold about his hairs as about the woof, and it is laid up[1] as a prodigy. [1] ἀναχεῖται

Glory to Thee, O Christ; with how many good things hast Thou filled us! How hast Thou provided for our health! From how great monstrousness, from how great unreasonableness, hast Thou set us free! Mark! I forewarn you, I advise no longer; but I command and charge; let him that wills, obey, and him that wills not, be disobedient; that if the women do continue thus to act, I will not suffer it, nor receive you, nor permit you to pass across this threshold. For what need have I of a crowd of distempered people? And what if, in my training of you, I do not forbid what is not excessive? And yet Paul forbade both gold and pearls. We are laughed at by the Greeks, our religion appears a fable. 1 Tim. 2, 9.

And to the men I give this advice: Art thou come to school to be instructed in spiritual philosophy? Divest thyself of that pride! This is my advice both to men and women; and if any act otherwise, henceforward I will not suffer it. The disciples were but twelve, and hear what Christ saith unto them, *Will ye also go away?* For if we go on for ever flattering you, when shall we reclaim you? when shall we do you service? 'But,' saith one, 'there are other sects[2], and people go over[3].' This is a cold argument, 'Better is one that doeth the will of the Lord, than ten thousand transgressors.' For, what wouldest thou choose thyself, tell me; to have ten thousand servants that were runaways and thieves, or a single one that loved thee[4]? Lo! I admonish and command you to break up both those gay deckings for the face, and such vessels as I have described, and give to the poor, and not to be so mad. John 6, 67. [2] αἱρέσεις [3] μετατίθενται Ecclus. 16, 3. [4] εὔνουν

Let him that likes quit me at once[5]; let him that likes [5] ἀποτηδάτω

[p] Or, 'will these women long to have.'

Colos. 3, 2-4.

accuse[1] me, I will not suffer it in any one. When I am about to be judged at the Tribunal of Christ, ye stand afar off, and for me to have your favour will tell for nothing, when I am giving in my account. "Those words have ruined all! he says[q], 'let him go and transfer himself to another sect!' Nay! he is weak! condescend to him!" To what point? Till when? Once, and twice, and thrice, but not perpetually.

[1] ἐγκαλέσω

Lo! I charge you again, and protest after the pattern of the blessed Paul, *that if I come again I will not spare.* But when ye have done as ye ought[2], then ye will know how great the gain is, how great the advantage. Yes! I entreat and beseech you, and would not refuse to clasp your knees and supplicate you[r] in this behalf. What softness[3] is it! What luxury, what wantonness! This is not luxury, but wantonness. What senselessness is it! What madness! So many poor stand around the Church; and though the Church has so many children, and so wealthy, she is unable to give relief to one poor person; *but one is hungry, and another is drunken;* one voideth his excrement even into silver, another has not so much as bread! What madness! what brutishness so great as this? God grant that I never come to the proof, whether I will prosecute[4] the disobedient, nor to the indignation which allowing[s] these practices would cause me; but that willingly and with patience ye may duly perform all this, that we may live to God's glory, and be delivered from the punishment of that place, and may obtain the good things promised to those who love Him, through the grace and love toward man, &c.

2 Cor. 13, 2.

[2] κατορθώσητε

[3] βλακεία

1 Cor. 11, 21.

[4] ἐπιξιλεῖν

[q] i. e. the Preacher says. Downes would put in a negative, as Old Lat. and give the words to the objector, but with less spirit.

[r] ἱκετηρίαν εἶναι. He alludes to the ancient custom of formally supplicating for defence or relief, as by sitting on the hearth. Sophocl. Œd. Tyr. 1, &c.

[s] ἐπιτρέψαι. Perhaps ἐπιτρῖψαι, 'aggravating,' as Ben. t. i. p. 24. B. and p. 225. A.

HOMILY VIII.

Col. iii. 5—7.

Mortify your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake, the wrath of God cometh upon the children of disobedience; in the which ye also walked sometime, when ye lived in them.

I know that many are offended by the foregoing discourse, but what can I do? ye heard what the Master enjoined. Am I to blame? what shall I do? See ye not how, when debtors[2] are obstinate, they put collars on them? Heard ye what Paul proclaimed to-day? *Mortify*, he saith, *your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.* What is worse than such[a] a covetousness? This is still more grievous than what I was speaking of[b], this madness, namely, and silly weakness about silver. *And covetousness*, he saith, *which is idolatry.* See in what the evil ends. Do not, I pray, take what I said amiss, for not by my own good-will, nor without reason, would I have enemies; but I was wishful ye should attain to such virtue, as that I might hear of you the things I ought[c]. So that I said it not for authority's[3] sake, nor of imperiousness[d], but out of pain and of sorrow. Forgive me, forgive!

[1] ἀπεχθανομένους

[2] ὑπευθύνοι

[3] αὐθεντίας

[a] So 2 Mss. one adds, 'This is worse than any desire.'

[b] Old Lat. 'This is worse that I was speaking of,' (ὅτις for οὕτις.)

[c] Or perhaps, 'I could wish..... that *I* might hear from *you* what is right.' Gr. παρ' ὑμῶν.

[d] ἀξιώματος, wish to maintain dignity.

Colos. 3, 5—7. I have no wish to violate decency by discoursing upon such subjects, but I am compelled to it.

Not for the sake of the sorrows of the poor do I say these things, but for your salvation; for they will perish that have not fed Christ. For what, if thou dost feed some poor man? still so long as thou livest so voluptuously[1] and luxuriously, all is to no purpose. For what is required is, not the giving much, but not too little for the property thou hast; for this is but playing at it.

[1] σπατα-λᾷς

Mortify therefore your members, he saith, *which are upon the earth.* What sayest thou? Was it not thou that saidst, *Ye are buried; ye are buried together with Him; ye are circumcised: ye have put off the body of the sins of the flesh;* how then again sayest thou, *Mortify*[2]? Art thou sporting[3]? Dost thou thus discourse, as though those things were in us? There is no contradiction; but like as if one, who has clean scoured a statue that was filthy, or rather who has recast it, and displayed it bright afresh, should say that the rust was eaten[4] off and destroyed, and yet should again recommend diligence in clearing away the rust, he doth not contradict himself, for it is not that rust which he scoured off that he recommends should be cleared away, but that which grows afterwards; so it is not that former putting to death[5] he speaks of, nor those fornications, but those which do afterwards grow.

c. 2, 11. 12. Rom. 6, 4.

[2] i. e. Put to death.

[3] so 2 Mss.

[4] κατεσθίη

[5] νέκρωσιν

But lo! say the heretics[c], Paul accuseth the creation; for he said before, *Set your affection on things above, not on things on earth;* again he saith, *Mortify your members which are upon the earth.* But the words *upon earth*, are here expressive of sin, not an accusing of creation. For it is thus he calls sins themselves, things upon earth, either from their being wrought by earthly thoughts and upon earth, or from their shewing sinners to be earthly.

v. 2.

Fornication, uncleanness, he saith. He has passed over the actions which it is not becoming even to mention, and by *uncleanness* has expressed all together.

Inordinate affection, he saith, *evil concupiscence.*

[c] The Manichees. See on Gal. 1, 4. and note c. Tr. p. 9. and note at the end of St. Augustine's Confessions.

Lo! he has expressed the whole in the class. For envy, anger, sorrow, all are evil concupiscence. Hom. VIII.

And covetousness, he saith, *which is idolatry. For for these things' sake cometh the wrath of God upon the children of disobedience.*

By many things he had been withdrawing them; by the benefits which are already given, by the evils to come from which we had been delivered, being who, and wherefore; and all those considerations, as, for instance, who we were, and in what circumstances, and that we were delivered therefrom, how, and in what manner, and on what terms. These were enough to turn one away, but this one is of greater force than all; unpleasant indeed to speak of, not however to disservice, but even serviceable. *For which things' sake cometh*, he saith, *the wrath of God upon the children of disobedience.* He said not, 'upon you,' but, *upon the children of disobedience.*

In the which ye also walked some time, when ye lived in them. In order to shame them, he saith, *when ye lived in them*, and implying praise, as now no more so living: at that time they might.

Ver. 8. *But now ye also put off all these.*

He speaks always both universally and particularly; but this is from earnestness.

Ver. 8, 9. *Anger, wrath, malice, blasphemy, filthy communications out of your mouth. Lie not one to another.*

Filthy communication, he saith, *out of your mouth*, clearly intimating that it pollutes it.

Ver. 9, 10. *Seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him.*

It is worth inquiring here, what can be the reason why he calls the corrupt life, *members*, and *man*, and *body*, and again the virtuous life, the same. And if *the man* means 'sins,' how is it that he saith, *with his deeds?* For he said once, *the old man*, shewing that this is not man, but the other. For the moral choice doth rather determine one than the substance, and is rather *man* than the other. For his substance casteth him not into hell, nor leadeth him into the kingdom, but this same choice: and we neither love nor hate

Colos. 3, 12. any one so far as he is man, but so far as he is such or such a man. If then the substance be the body, and in either sort cannot be accountable, how doth he say that it is evil[f]?

(2) But what is that he saith, *with his deeds?* He means the choice, with the acts. And he calleth him *old*, on purpose to shew his deformity, and hideousness, and imbecility; and *new*, as if to say, Do not expect that it will be with this one even as with the other, but the reverse: for ever as he farther advances, he hasteneth not on to old age, but to a youthfulness greater than the preceding. For when he hath received a fuller knowledge, he is both counted worthy of greater things, and is in more perfect maturity, and in higher vigour; and this, not from youthfulness alone, but from that *likeness*[1] also, *after* which he is. Lo! the best life is styled a creation, after the image of Christ: for this is the meaning of, *after the image of Him that created him*, for Christ too came not finally to[g] old age, but was so beautiful as it is not even possible to tell.

[1] ἰδίου πρὸς ὅ ἐστιν.

Ver. 11. *Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all.*

Lo! here is a third encomium of this 'man.' With him, there is no difference admitted either of nation, or of rank, or of ancestry, seeing he hath nothing of externals, nor needeth them; for all external things are such as these, *circumcision, and uncircumcision, bond, free, Greek*, that is, proselyte, *and Jew*, that is, such from his ancestors. If thou have only this *man*, thou wilt obtain the same things with the others that have him.

But Christ, he saith, *is all, and in all*, that is, Christ will be all things to you, both rank, and descent, *and* Himself *in you all.* Or he says another thing, to wit, that ye all are become one Christ, being His body.

Ver. 12. *Put on, therefore, as the elect of God, holy and beloved.*

He shews the easiness of virtue, so that they might both possess it continually, and use it as the greatest ornament.

[f] As the Manichees interpreted his words.

[g] οὐ πρὸς γῆρας ἐτελεύτησεν, Lat. 'Nec senex mortuus est,' (died not old.) But the other sense seems more suitable. In either sense it is opposed to the view ascribed to Byzantine artists. See Rio's Poesie Chretienne.

The exhortation is accompanied also with praise, for then its force is greatest. For they had been before[h] holy, but not elect, but now both *elect, and holy, and beloved.* Hom. VIII.

Bowels of mercy[1]. He said not 'mercy,' but with greater emphasis used the two words. And he said not, that one ought to be so disposed as towards brethren, but, as fathers towards children. For tell me not that he sinned, therefore he said *bowels.* And he said not 'mercy,' lest he should place them[i] in light estimation, but *bowels of mercy, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a complaint*[2] *against any: even as Christ forgave you, so also do ye.*

[1] οἰκτιρμοῦ. Rec. t. —μῶν.

[2] μομφήν, and so E. V. in marg.

Again, he speaks after the class[k]; for from kindness comes humbleness of mind, and from this, longsuffering. *Forbearing,* he saith, *one another,* that is, passing things over[l]. And see, how he has shewn it to be nothing, by calling it a *complaint.* Then he subjoins, *even as Christ forgave you;* Great is the example! and thus he always does; he exhorts them after Christ[3]. *Complaint,* he calls it. In these words indeed he shewed it to be a petty matter; but when he has set before us the example, he has persuaded us that even if we had serious charges to bring, we ought to forgive. For the expression, *Even as Christ,* signifies this, and not this only, but also with all the heart; and not this alone, but that they ought even to love. For Christ being brought into the midst, bringeth in all these things, both that even if the matters be great, and even if we have not been the first to injure, even if we be of great they of small account, even if they are sure[4] to insult us afterwards, that we ought both to lay down our lives for them, (for the words, *even as,* demand this;) and that not even at death only ought one to stop, but if possible, to go on even after death.

[3] ἀπὸ τοῦ Χριστοῦ

[4] μέλλωσιν.

Ver. 14. *And above all these things put on charity, which is the bond of perfectness.*

Dost thou see that he saith this? For since it is possible for one who forgives, not to love; yea, he saith, thou must

[h] ἐγένοντο, i.e. he had before called them holy. c. 1. v. 2.

[i] ἐκείνους, 'the objects.'

[k] κατ' εἶδος, from genus to species, as remarked above, p. 271.

[l] παρεπιμτόμενοι, al. παραδέχομενοι, 'receiving one another.'

Colos. 3, 15.

love him too, and he points out a way whereby it becomes possible to forgive. For it is possible for one to be kind, and meek, and humbleminded, and long-suffering, and yet not affectionate [1]. And therefore, he said at the first, *Bowels of mercy*, both love and pity. *And above* [2] *all these things, charity, which is the bond of perfectness.* Now what he wishes to say is this; that there is no profit in those things, for all those things fall asunder, except they be done with love; this it is which clenches them all together; whatsoever good thing it be thou mentionest, if charity be away, it is nothing, it melts away [3]. And it is as in a ship, even though her rigging [4] be large, yet if there be no girding beams [5], it is of no service; and in an house, if there be no tie beams [6], it is the same; and in a body, though the bones be large, yet if there be no ligaments, they are of no service. For whatsoever good deeds any may have, all do vanish away, if love be not there. He said not that it is the summit, but what is greater, *the bond;* this is more necessary than the other. For "summit" indeed is an intensity of perfectness, but *bond* is the holding fast together of those things, which produce the perfectness; it is, as it were, the root.

[1] ποιεῖν.
[2] or *besides.*
[3] διαρρεῖ.
[4] σκεύη.
[5] ὑποζώματα.
[6] ἱμαντώσεις.

Ver. 15. *And let the peace of God rule* [7] *in your hearts, to the which also ye are called in one body; and be ye thankful.*

[7] βραβευέτω, be umpire.

(3) *The peace of God.* This is that which is fixed and stedfast. If on man's account indeed thou hast peace, it quickly comes to dissolution, but if on God's account, never. Although he had spoken of love universally, yet again he comes to the particular. For there is a love too which is immoderate; for instance, when out of much love one makes accusations without reason, and is engaged in contentions, and contracts aversions. Not this, saith he, not this do I desire, but as God made peace with you, so do ye also make it. And how made He peace? Of His own Will, not having received any thing of you. What is this? *Let the peace of God rule in your hearts.* If two thoughts are fighting together, set not anger, set not spitefulness to hold the prize, but peace; for instance, suppose one to have been insulted unjustly; of the insult are born two thoughts; the one bidding him to revenge, the other to endure; and these

wrestle with one another: if the Peace of God stand as umpire, it bestows the prize on that which bids endure, and puts the other to shame. How? by persuading him that God is Peace, that He hath made peace with us. Not without reason he shews the great struggle there is in the matter. Let not anger, he saith, act as umpire, let not contentiousness, let not human peace, for human peace cometh of avenging, of suffering no ill. But not this do I intend, he saith, but that which Christ Himself left. Hom. VIII.

He hath represented an arena[1] within, in the thoughts, and a contest, and a wrestling, and an umpire. Then again, exhortation, *to the which ye are called*[2], he saith, that is, for the which[3] ye were called. He has reminded them of how many good things peace is the cause; on account of this He called thee, for this He called thee, so as to receive a worthy[m] prize. For wherefore made He us *one body?* Was it not that she might rule? Was it not that we might have occasion of being at peace? Wherefore are we all one body? and how are we one body? Because of peace we are one body, and because we are one body, we are at peace. But why said he not, 'Let the peace of God be victorious,' but *be umpire?* He made her the more honourable[4]. He would not have the evil thought to come to wrestle with her, but to stand below. And the very name 'prize'[5] cheered the hearer. For if she have given the prize to the good thought, however impudently the other behave, it is thereafter of no use. And besides, the other was aware that, perform what feats he might, he should not receive the prize; however he might puff, and attempt still more vehement onsets, he should have to desist as labouring without profit. And he well added, *And be ye thankful*, and very movingly[n]. For this is to be thankful, to deal with his fellowservants as God doth with himself, to submit himself to the Master, to obey; to express his gratitude for all things, even though one insult him, or beat him.

[1] στάδιον.

[2] Gr. *were called.*

[3] ἐφ' ᾧ.

[4] ἀξιοπιστοτέραν.

[5] βραβεῖον in βραβευέτω

[m] ἀξιόπιστον. Usually 'worthy of credit,' but sometimes rather in a secondary sense, 'worthy of honour.' see on Philem. 1, 3. Tr. p. 340. note d.

[n] καὶ σφόδρα ἐντριπτικῶς. This clause, in the Greek, comes after the next. If construed there it must mean 'in a way that has power of prevailing with God,' [so to speak,] putting Him to shame, if He do not grant the favour.' Comp. Heb. 6, 10.

Colos. 3, 15. For in truth he that confesses thanks due to God for what he suffers, will not revenge himself on him that has done him wrong, since he at least that takes revenge, acknowledges no gratitude. But let not us follow him with[o] the hundred pence, lest we hear, *Thou wicked servant*, for nothing is worse than this ingratitude. So that they who revenge are ungrateful.

But why did he begin his list with fornication? For c. 3, 5. having said, *Mortify your members which are upon the earth*, he immediately says, *fornication;* and so he does almost every where. Because this passion hath the greatest sway, for even when writing his Epistle to the Thessalonians he did the same. And what wonder? since to Timothy even he saith, *Keep thyself pure*[1]; and again elsewhere, *Follow peace with all men, and holiness*[p], without which *no man shall see the Lord. Put to death*, he says, *your members.* Ye know of what sort that is which is dead, hated, loathed, dropping to decay. If thou put any thing to death, it doth not when dead continue dead, but presently is corrupted, like the body. Extinguish then the heat; and nothing that is dead will continue[2]. He shews that one had the same thing in hand, which Christ wrought in the Laver, therefore also he calleth them *members*, as though introducing some champion[3], thus advancing his discourse to greater emphasis. And he well said, *Which are upon the earth*, for here they continue, and here they are corrupted, far rather than these our members. So that not so truly is the body of the earth, as sin is earthly, for the former indeed appears even beautiful at times, but those members never. And those members lust after all things that are upon the earth. If the eye be such, it seeth not the things in the heavens; if the ear, if the hand, if thou mention any other members whatsoever. The eye seeth bodies, and beauties, and riches; these are the things of earth, with these it is delighted: the ear with soft strains, and harp, and pipe, and filthy talking; these are things which are concerned with earth.

1 Thess. 4, 3. 1 Tim. 5, 22.

[1] ἁγνὸν, chaste.

[2] al. 'and it continues dead.'

[3] ἀριστεία.

When therefore he has placed his hearers above, near the

[o] Sav. has ὀφείλοντα, 'that owed,' which makes no sense: Mss. Par. only τὸν τὰ ἑκατὸν: Downes conj. ἀπαιτοῦντα τὰ.

[p] ἁγιασμὸν, Sanctification, as 1 Thess. 4, 3. Comp. Exod. 19, 10. 15. 22.

throne, he then says, *Mortify your members which are upon the earth.* For it is not possible to stand above with these members; for there is nothing there for them to work upon. And this clay is worse than that, for that clay indeed becometh gold, *for this corruptible*, he saith, *must put on incorruption*, but this clay can never be retempered[1] more. So that these members are rather *upon the earth* than those. Therefore he said not, 'of the earth,' but *which are upon the earth*, for it is possible that these should not be upon[q] the earth. For it is necessary that these[2] should be *upon the earth*, but that those[3] should, is not necessary. For when the ear hears nothing of what is here uttered, but only in the heavens, when the eye sees nothing of what is here, but only what is above, it is not *upon the earth;* when the mouth speaketh nothing of the things here, it is not *upon the earth;* when the hand doeth no evil thing, it is not of things *upon the earth*, but of those in the heavens.

Hom. VIII.

1 Cor. 15, 53.

1 ἀναχωνευθῆναι, recast.

2 The sinful passions

3 The bodily organs.

So Christ also saith, *If thy right eye offend thee*, that is, if thou lookest unchastely, 'cut it out,' that is, thine evil thought. And he seems to me to say, *fornication, uncleanness, inordinate affection, concupiscence*, of the same, namely of fornication: the Apostle by means of all these expressions drawing us away from that thing. For in truth this is an *inordinate affection;* and like as the body is subject to any affection, or to fever, or to wounds, so also is it with this. And he said not Restrain, but *Mortify*, so that they never rise up more, and put them away. That which is dead, we put away; for instance, if there be callosities[4] in the body, their body is dead, and we put it away. Now, if thou cut into that which is quick, it produces pain, but if into that which is dead, we are not even sensible[5] of it. So, in truth, is it with the passions; they make the soul unclean; they make the soul, which is immortal, passible.

(4) Matt. 5, 29.

4 τύλοι.

5 So 2 Mss. old Edd. 'pained.'

How covetousness is said to be idolatry, we have oftentimes explained. For the things which do most of all lord it over the human race, are these, covetousness, unchasteness, and evil concupiscence. *For which things' sake cometh*, he saith, *the wrath of God upon the children of disobedience.*

q 3 Mss. ἐπὶ: Edd. ἀπὸ, 'of earth,' which is contrary to the sense, as there is no difference of material.

Colos. 3, 15. The children of disobedience, he calls them, to deprive them of excuse, and to shew that it was because they would not be obedient, that they were in that condition. *In the which ye also*, he saith, *walked some time*, and (afterward) became obedient[r]. He points again at those who[s] were still in them, and praises them, speaking thus, *But now do ye also put away all these, anger, wrath, malice, evil-speaking*[1], *filthy communication.* He advanceth his discourse not against them, but against others, so as not to wound them. And by *evil-speaking*, he means railings, like as he calleth wickedness, *wrath*[t]. And in another place, to shame them, he says, *for we are members one of another.* He makes them out to be as it were manufacturers of men; casting away this one, and receiving that. In that place, he said, *members;* in this, he saith, *all;* the heart, or wrath; the mouth, or blasphemy; the eyes, or fornication; covetousness, the hands and feet; lying, the thought itself, and the old mind. One royal form it[2] hath, that, namely, of Christ. They whom he has in view, appear to me rather to be of the Gentiles, where he shews, that the members have one royal form, even though one be greater, and another less. For like as earth, being but sand, first losing its own form, doth afterwards become gold; and like as wool, of whatever kind it be, receiveth another form, and hides its former one: so truly is it also with the faithful[3]. *Forbearing*, he saith, *one another*, he sheweth what is just. Do thou forbear him, and he thee; and so he says in the Epistle to the Galatians, *Bear ye one another's burdens. And be ye thankful*, he saith. This is what he every where especially seeks; for this is the chiefest of good things.

[1] E. V. *blasphemy.*

Eph. 4, 25.

v. 5.

[2] the new man. see vv. 10. 12.

[3] πιστὸς

Gal. 6, 2.

(5) Give we thanks then in all things; whatever may have happened; for this is thankfulness. For to do so in prosperity indeed, is no great thing, for the nature of the circumstances of itself impels one thereto; but when being in extremities we give thanks, then it is admirable. For when,

Moral.

[r] καὶ ἐπείσθητε, al. ὅτε ἔζητε ἐν αὐτοῖς. 'When ye lived in them,' (instead). The meaning is the same, that they had left them, which is implied in the aorist.

[s] reading δείκνυσιν αὐ τοὺς for δ. αὐτοὺς, which would give the sense, 'He shews them to be still in them.'

[t] τὴν πονηρίαν θυμὸν He means that the word used expresses a natural emotion or act, but the abuse of this is intended; and so it may be necessary to speak evil of one.

in circumstances, under which others blaspheme, and exclaim discontentedly[u], we give thanks, see how great philosophy is here. First, thou hast rejoiced God; next, thou hast shamed[1] the devil; thirdly, thou hast even made that which hath happened to be nothing; for all at once, thou both givest thanks, and God cuts short[2] the pain, and the devil departs. For if thou have exclaimed discontentedly, he, as having succeeded to his wish, standeth close by thee, and God, as being blasphemed, leaveth thee, and heighteneth thy calamity; but if thou have given thanks, he, as gaining nought, departs; and God, as being honoured, requites thee with greater honour. And it is not possible, that a man, who giveth thanks for his evils, should be sensible of them. For his soul rejoiceth, as doing what is right; it forthwith hath a bright conscience, it exults in its own commendation; and that soul which is bright, cannot possibly be sad of countenance. But in the other case, along with the misfortune, conscience also assails him with her lash; whilst in this, she crowns, and proclaims him.

Hom. VIII.

[1] κϋφρανας

[2] ὑποτέμνεται.

Nothing is holier than that tongue, which in evils giveth thanks to God; truly in no respect doth it fall short of that of martyrs; both are alike crowned, both this, and they. For over this one also stands the executioner[3] to force it to deny God, by blasphemy; there stands over it the devil, torturing[4] it with executioner[5] thoughts, darkening it with despondencies. If then one bear his griefs, and give thanks, he hath gained a crown of martyrdom. For instance, is her little child sick, and doth she give God thanks? this is a crown to her. What torture so bad that despondency is not worse? still it doth not force her to vent forth a bitter word. It dies: again she hath given thanks. She hath become the daughter of Abraham. For if she sacrificed not with her own hand, yet was she pleased with the sacrifice, which is the same; for she felt no indignation when the gift was taken away.

[3] δήμιος.

[4] κατα-ξαίνων.

[5] δημίοις.

v. on Matt. Hom. xiii. p. 220. Tert. Ap. i. 2. p. 6.

Again, is her child sick? She hath made no amulets[x]. It is counted to her as martyrdom, for she sacrificed her son in her resolve[6]. For what, even though those things are unavail-

[6] γνώμῃ.

[u] ἀποδυσπιτῶσιν. see on Stat. Hom. xv. (2.) Tr. p. 251, note f.

[x] περίαπτα. see on Stat. Hom. xix. p. 321, and note v. Perhaps it should be ἐπέδησε, 'she hath tied on.'

Colos. 3. 15. ing, and a mere cheat and mockery, still there were nevertheless those who persuaded her that they do avail: and she chose rather to see her child dead, than to put up with idolatry. As then she is a martyr, whether it be in her own case, or in her son's, that she hath thus acted; or in her husband's, or in any other's of her dearest; so is that other one an idolatress. For it is evident that she would have done sacrifice, had it been allowed her to do sacrifice; yea, rather, she hath even now performed the act of sacrifice. For these amulets, though they who make money by them are for ever rationalizing[1] about them, and saying, 'we call upon God, and do nothing extraordinary,' and the like; and 'the old woman is a Christian, and one of the faithful;' the thing is idolatry. Art thou one of the faithful? sign the Cross; say, this I have for my only weapon; this for my remedy; and other I know none. Tell me, if a physician should come to one, and, neglecting the remedies belonging to his art, should use incantation, should we call that man a physician? By no means: for we see not the remedies of medicine; so neither, in this case, do we see those of Christianity.

[1] φιλοσοφοῦσιν.

Other women again tie about them[y] the names of rivers, and venture numberless things of like nature. Lo, I say, and forewarn you all, that if any be detected, I will not spare them again, whether they have made amulet, or incantation, or any other thing of such an art as this. What then, saith one, is the child to die? If he have lived through this means, he did then die, but if he have died without this, he then lived. But now, if thou seest him attaching himself to harlots, thou wishest him buried, and sayest, 'why, what good is it for him to live?' but when thou seest him in peril of his salvation, dost thou wish to see him live? Heardest thou not Christ saying, *He that loseth his life, shall find it; and he that findeth it, shall lose it?* Mat. 16, 25. Believest thou these sayings, or do they seem to thee fables? Tell me in truth, should one say, 'Take him away to an idol temple, and he will live;' wouldest thou endure it? No! she replies. Why? 'Because,' she saith, 'he urges me to commit idolatry, but here, there is no idolatry, but simply incantation:' this is the device of

[y] i. e. their children, περιάπτουσι must be referring to the temporal ill effects of immorality. In what he says presently after, he

Satan, this is that wiliness[1] of the devil to cloke over the deceit, and to give the deleterious drug in honey. After he found that he could not prevail with thee in the other way[2], he hath gone this way about, to charms, and old wives' fables; and the Cross indeed is dishonoured, and these spells preferred before it. Christ is cast out, and a drunken and silly old woman is brought in. That mystery of ours is trodden under foot, and the imposture of the devil is it that dances[2]. Hom. VIII. [1] μεθοδεία. [2] χορεύει.

Wherefore then, saith one, doth not God reprove it? The aid from such sources He hath many times reproved; and yet hath not persuaded thee; He now leaveth thee to thine error, for It saith, *God gave them over to a reprobate mind.* These things, moreover, not even a Greek who hath understanding could endure. A certain demagogue in Athens is reported once to have hung these things about him: when a philosopher who was his instructor, on beholding them, rebuked him, expostulated, satirized, made sport of him: but we are in so wretched a plight, as even to believe in these things! Rom. 1, 28.

And why, saith one, are there not now those who raise the dead, and perform cures? Why, I do not at present say: but why are there not now those who have a contempt for this present life? Why serve we God for hire? When man's nature was weaker, when the Faith had to be planted, there were even many such; but now He would not have us to hang upon these signs, but to be ready for death. Why then clingest thou to the present life? why lookest thou not on the future? and for the sake of this indeed canst bear even to commit idolatry, but for the other not so much as to restrain sadness? For this cause it is that there are none such now; because that life hath seemed to us honourless, seeing that for its sake we do nothing, whilst for this, there is nothing we refuse to undergo. And why too that other farce, ashes, and soot, and salt? and the old woman again brought in? A farce truly, and a shame! And then, 'an eye,' say they, 'hath caught the child.'

Where will these satanical doings end? How will not the Greeks laugh? how will they not gibe when we say unto them, 'Great is the virtue of the Cross;' how will they be won,

[2] i. e. of direct idolatry.

Colos. 3, 15. when they see us having recourse to those things, which themselves laugh to scorn? Was it for this that God gave physicians and medicines? What then? Suppose they do not cure him, but the child depart? Whither will he depart? tell me, miserable and wretched one! Will he depart to the demons? Will he depart to some tyrant? Will he not depart to Heaven? Will he not depart to his own Lord? Why then grievest thou? why weepest thou? why mournest thou? why lovest thou thine infant more than thy Lord? Is it not through Him that thou even hast it? Why art thou ungrateful, loving the gift more than the Giver? 'But I am weak,' she replies, 'and cannot bear the fear of God.' Well, if in bodily evils the greater covers the less, much rather had fear been present in the soul, fear would have destroyed fear, and sorrow, sorrow. Was the child beautiful? But be it what it may, not more beauteous is he than Isaac: and he too was an only one. Was it born in thine old age? So too was he. But is it fair? Well: be it what it may, it is not lovelier than Moses, who drew even barbarian eyes unto a tender love of him, and this too at a time of life when beauty is not yet disclosed; and yet this beloved thing did the parents cast into the river. Thou indeed both seest it laid out, and deliverest it to the burying, and goest to its monument; but they did not so much as know whether it would be food for fishes, or for dogs, or for other beasts that prey in the sea; and this they did, knowing as yet nothing of the Kingdom, nor of the Resurrection.

Acts 7, 20.

But suppose it is not an only child; but that after thou hast lost many, this also hath departed. But not so sudden is thy calamity as was Job's, for where have calamities fallen so suddenly as on him? How with sadder aspect[a]? It is not the roof falling in, it is not as they are feasting the while, it is not following on the tidings of other calamities.

But was it beloved by thee? But not more so than Joseph, the devoured of wild beasts; but still he[1] bore the calamity, and that which followed it, and the next to that. The father wept; but acted not with impiety; he mourned, but he

[1] i. e. Jacob.

[a] So one Paris Ms. and that in Br. M. nearly, the rest omit a few words, and cannot be construed.

uttered not discontent, but stayed at those words, saying, *Joseph is not, Simeon is not, and will ye take Benjamin away? all these things are against me*[b]. Seest thou how the constraint of famine prevailed with him to be regardless of his children? and doth not the fear of God prevail with thee as much as famine? Hom. VIII. Gen. 42, 36.

Weep: I do not forbid thee: but aught blasphemous neither say nor do. Be thy child what he may, he is not like Abel; and yet nought of this kind did Adam say; although that calamity was a sore one, for what more grievous than that his brother should have killed him? But I am reminded seasonably of others also that have killed their brothers; when, for instance, Absalom killed Amnon the eldest born. King David loved his child[c], and sat indeed in sackcloth and ashes, but he neither brought soothsayers, nor enchanters, (although there were such then, as Saul shews,) but he made supplication to God. So do thou likewise: as that just man did, so do thou also; the same words say thou, when thy child is dead, *I shall go to him, but he will not come to me.* This is true wisdom, this is affection. However much thou lovest thy child, thou lovest not so much as he did them. For even though his child were born of adultery, yet that blessed man's love of the mother was at its height[d], and ye know that the offspring shares the love towards the parent. And so great was his love toward it, that he even wished it to live, though it would be his own accuser, but still he gave thanks to God. What, thinkest thou, did Rebecca suffer, when his brother threatened Jacob? she grieved not her husband, but bade him send her son away. When thou hast suffered any calamity, think on what is worse than it; and thou wilt have a sufficient consolation; and consider with thyself, what if he had died in battle? what if in fire? And whatsoever our sufferings may be, let us think upon things yet more fearful, and we shall have comfort sufficient, and let us ever look around us on those who have undergone more terrible things, and if we ourselves have ever suffered heavier calamities. So doth Paul also exhort us; as

2 Sam. 13.

2 Sam. 12, 23.

Gen. 27, 46; 28, 1.

[b] or (Gr.) *are come upon me.*

[c] He passes on to the child of Bathsheba.

[d] ἥκμαζεν. 2 Sam. 12, 24. gives the impression that David laid the crime to his own charge, and regarded her as wronged.

Colos. 3, 15. when he saith, *Ye have not yet resisted unto blood, striving against sin:* and again, *There hath no temptation taken you but such as is common to man.* Be then our sufferings what they may, let us look round on what is worse; (for we shall find such,) and thus shall we be thankful. And above all, let us give thanks for all things continually; for so, both these things will be eased, and we shall live to the glory of God, and obtain the promised good things, whereunto may all we attain, through the grace and love toward man, &c.

Heb. 12, 4.

1 Cor. 10, 13.

HOMILY IX.

Col. iii. 16, 17.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

Having exhorted them to be thankful, he shews also the way. And what is this? That, of which I have lately discoursed to you. And what saith he? *Let the word of Christ dwell in you richly;* or rather not this way alone, but another also. For I indeed said that we ought to reckon up those who have suffered things more terrible, and those who have undergone sufferings more grievous than ours, and to give thanks that such have not fallen to our lot; but what saith he? *Let the word of Christ dwell in you richly;* that is, the teaching, the doctrines, the exhortation, wherein He says, that the present life is nothing, nor yet its good things. For if we consider this, we shall yield to no hardships whatever. *Let it dwell in you*, he saith, *richly*, not simply dwell, but with great abundance. Hearken ye, as many as are worldly[1], and have the charge of wife and children; how to you too he commits especially the reading of the Scriptures; and that not to be done lightly, nor in any sort of way, but with much earnestness. For as the rich in money can bear fine and damages, so he that is rich in the doctrines of philosophy will bear not poverty only, but all [other] calamities also easily, yea, more easily than the other. For as for him, by discharging the fine, the man who is rich must needs be impoverished, and found wanting[a], and if he should often suffer in that way,

Mat. 6, 25. &c.

[1] not in a bad sense.

[a] ἐλιγχίσθαι, not in money to pay, but in power to prevent loss. Or it may be, 'must be in process of being found wanting.'

Colos. 3,16,17. will no longer be able to bear it, but in this case it is not so; for we spend not to waste our wholesome thoughts when it is necessary for us to bear aught we would not choose, but they abide with us continually. And mark the wisdom of this blessed man. He said not, *Let the word of Christ* be in you, simply, but what? *dwell in you*, and *richly*.

In all wisdom, teaching and admonishing one another. Virtue he calls wisdom, reasonably, for lowliness of mind, and almsgiving, and other such like things, are wisdom, just as the contraries are folly, for cruelty too cometh of folly. Whence in many places It calleth the whole of sin folly. Ps.14,1. *The fool*, saith one, *hath said in his heart, There is no God;* Ps.37,5. LXX. and again, *My wounds stink and are corrupt from the face of my foolishness.* For what is more foolish, tell me, than one who wrappeth himself indeed about in garments, but regardeth not his own brethren that are naked; who feedeth dogs, and careth not that the image of God is famishing; who is persuaded generally[1] that human things are nought, and yet is wedded to them as if immortal. As then nothing is more foolish than such an one, so is nothing wiser than one that achieveth virtue. For mark; doth any say, how is he wise? He imparteth of his substance, he is pitiful, he is loving to men[2], he hath well considered that he beareth a common nature with them; he hath well considered the use of wealth, that it is worthy of no estimation; that one ought to be sparing of bodies that are of kin to one, rather than of wealth. Wherefore he is a despiser of glory, and a philosopher, for he knoweth human affairs; and the knowledge of things divine and human, is philosophy. So then he knoweth what things are divine, and what are human, and from the one he keeps himself, on the other he bestoweth his pains. He knows, and gives thanks[b] to God in all things, he considers the present life as nothing; therefore he is neither delighted with prosperity, nor grieved with the opposite condition.

[1] ἀτλῶς

[2] φιλανθρώπος

And tarry not for another to teach thee, for thou hast the oracles of God. No man teacheth thee as they; for he indeed oft concealeth much for vainglory's sake and envy. Hearken, I entreat you, all ye that are careful for this life[3], and procure books that will be medicines for the soul. If ye

[3] βιωτικοὶ

[b] al. 'He knows how to give thanks, &c.'

will not any other, yet get you at least the New Testament, the Acts of the Apostles, the Gospels, for your constant teachers. If grief befall thee, dive into them as into a chest of medicines; take thence comfort of thy trouble, be it loss, or death, or bereavement of relations; or rather dive not into them merely, but take them wholly to thee; keep them in thy mind. Hom. IX. ἔγκυ-ψον

This is the cause of all evils, the not knowing the Scriptures. We go into battle without arms, and how should we come off safe? Well contented should we be if we can be safe with them, let alone without them. Throw not the whole upon us! Sheep ye are, still not without reason, but rational; Paul committeth much to you also. They that are under instruction, are not for ever learning; for then they are not taught. If thou art for ever learning, thou wilt never learn. Do not so come as meaning to be always learning; (for so thou wilt never know;) but so as to finish learning, and to teach others. Tell me, do not all persons continue for set times at sciences, and in a word, at all arts? Thus we all fix definitely a certain known time; but if thou art ever learning, it is a certain proof thou hast learned nothing.

This reproach God spake against the Jews. *Borne from the belly, and instructed even to old age.* If ye had not always been expecting this, all things would not have gone backward in this way. Had it been so, that some had finished learning, and others were about to have finished, our work would have been forward; ye would both have given place to others, and would have helped us as well. Tell me, were some to go to a grammarian and continue always learning their letters, would they not give their master much trouble? How long shall I have to discourse to you concerning life[1]? In the Apostles' times it was not thus, but they continually passed rapidly on[2], appointing those who first learned to be the teachers of any others that were under instruction. Thus they were enabled to circle the world, through not being bound to one place. How much instruction, think ye, do your brethren in the country stand in need of, [they] and their teachers? But ye hold me rivetted fast here[3]. For, before the head is set right, it is superfluous (2) Is. 46, 3. 4. LXX.

[1] βίου practice.
[2] μετιπτῶν.
[3] προσπλώσαν-τες.

Colos. 3, 18. to proceed to the rest of the body. Ye throw every thing upon us. Ye alone ought to learn from us, and your wives and your children from you; but ye leave all to us. Therefore our toil is excessive.

Teaching, he saith, *and admonishing one another in psalms and hymns and spiritual songs.* Mark also the consideratenessᵃ of Paul. Seeing that reading is toilsome, and its irksomeness great, he led them not to narratives, but to psalms, that thou mightest at once delight thy soul with singing, and gently beguile thy labours. *Hymns*, he saith, *and spiritual songs.* But now your children choose themselves songs and dances of Satan, like cooks, and eaterers, and musicians; but no one knoweth any psalm, but it seems a thing to be ashamed of even, and a mockery, and a joke. There is the treasury house of all these evils. For whatsoever soil the plant stands in, such is the fruit it bears; if in a sandy and salty soil, of like nature is its fruit; if in a sweet and rich one, it is again similar. So the matter of instruction is a sort of fountain. Teach him to sing those psalms which are so full of the love of wisdomᵇ; as at once concerning chastitycᵃ, or rather, before all, of not companying with the wicked, immediately with the very beginning of the book; (for therefore also it was that the prophet began on this wise, *Blessed is the man that hath not walked in the counsel of the ungodly;* and again, *I have not sat in the council of vanity;* and again, *in his sight a wicked doer is contemned, but he honoureth those that fear the Lord,*) of companying with the good, (and these subjects thou wilt find there, and many others,) of keeping the belly in subjection, of restraining the hands, of not overreaching; that money is nothing, nor glory, and other things such like.

ᵃ τὸ ἀνεπαχθὲς

ᵇ φιλοσοφίας

ᶜ σωφροσύνης.

Ps. 1, 1. Ps. 26, 4. LXX. Ps. 15, 4. LXX.

When in these thou hast led him on from childhood by little and little, thou wilt lead him forward even to the higher things. The Psalms contain all things, but the Hymns again have nothing human. When he has been instructed out of the Psalms, he will then know hymns also, as a diviner thing. For the Powers above chant hymns, not psalms. For *a hymn*ᵃ, saith one, *is not comely in the mouth of a sinner;* and again, *Mine eyes shall be upon the faithful of the land, that they sit together with me;* and again, *he that worketh*

ᵃ ὕμνος, Rec. t. αἶνος, praise.

Ecclus. 15, 9. Ps. 101, 6. 7. LXX.

haughtiness hath not dwelt in the midst of my house; and again, *He that walketh in a blameless way, he ministered unto me.* Hom. IX. Ps. 101, 6. LXX.

So that ye should safely guard them from intermixing themselves, not only with friends, but even with servants. For the harm done to the free is incalculable, when we place over them corrupt slaves. For if when enjoying all the benefit of a father's affection and wisdom, they can with difficulty be preserved safe throughout; what will become of them when we hand them over to the unscrupulousness of servants? They use them like enemies, thinking that they will prove milder masters to them, when they have made them perfect fools, and weak, and worthy of no respect.

More then than all other things together, let us attend seriously to this. *I have loved,* saith he, *those that love thy law.* This man then let us too emulate, and such let us love. And that the young may further be taught chastity, let them hear the Prophet, saying, *My loins are filled with illusions*[c]; and again, *Thou wilt utterly destroy*[1] *every one that goeth a whoring from Thee.* And, that one ought to curb[2] the belly, let them hear again, *And slew,* he saith, *the more part of them*[d] *while the meat was yet in their mouths.* And that they ought to be above bribes, they will learn from hence, *If riches,* he saith, *become abundant*[3], *set* [not[e]] *your heart upon them;* and that they ought to keep glory in subjection, this also they will find, *Nor shall his glory descend together after him.* And not to envy the wicked, *Be not envious of the workers of iniquity.* And to count power[4] as nothing, *I saw the ungodly in exceeding high place, and lifting himself up as the cedars of Libanus, and I passed by, and, lo! he was not.* And to count these present things as nothing, *They counted the people happy, that are in such a case; blessed are the people, whose helper is the Lord their God.* That we do not sin without notice[5], but that there is a retribution, *for,* he saith, *Thou shalt render to every man according to his works.* But why doth he not so

Ps. 119, 165. not exact.
Ps. 38, 7. LXX.
Ps. 73, 27.
[1] E. V. *hast destroyed,*
[2] κατέχειν.
Ps. 78, 30. LXX.
[3] ῥέῃ, Ps. 62, 10.
Ps. 49, 17.
Ps. 37, 1.
Ps. 37, 35.
[4] δυναστείας.
Ps. 144, 16. LXX.
[5] ἁπλῶς.
Ps. 62, 12. LXX.

[c] ἰματαιγμάτων. Evil spirits being supposed to 'make sport of' the soul by means of the body.

[d] πίοσιν, Savile, marg. and 1 Ms. and so LXX. and E. V. *fattest,* Edd. πλείοσιν.

[e] The Mss. omit the negative, which would easily be lost in the preceding word. One might take it, *Beware of them.*

Colos. 3, 17. requite them day by day? *God is a judge, righteous, and strong, and longsuffering.* That lowliness of mind is good, Ps. 7, 11. Ps. 131, 1. *Lord*, he saith, *my heart is not lifted up;* that pride is evil, Ps. 73, 6. LXX. but omits, εἰς τέλος *Therefore*, he saith, *pride took hold on them wholly:* and again, *The Lord resisteth the proud;* and again, *Their injustice shall come out as of fatness.* That almsgiving is good, Prov. 3, 34. *He hath dispersed, he hath given to the poor, his righteousness remaineth for ever.* And that to pity is praiseworthy, Ps. 73, 7. LXX. στίατος, sometimes 'dough' *He is a good man that pitieth, and lendeth.* And thou wilt find there many more doctrines than these, full of true philosophy[1]; such as, that one ought not to speak evil, *Him that privily slandereth his neighbour, him did I chase from me.*

Ps. 112, 9. What is the hymn of those above, what the Cherubim say, the Faithful know. What said those Angels below? Ps. 112, 5. [1] ἰμφιλόσοφα *Glory to God in the highest.* Therefore after the psalmody come the hymns, as a thing of more perfection. *In psalms,* Ps. 101 5. LXX. he saith, *in hymns, in spiritual songs, with grace singing in your hearts to God.* He means either this, that God because of grace hath given us these things; or, songs in grace; or, admonishing and teaching one another in grace; or, that they had these gifts in grace; or, it is an epexegesis[f], and he means, from the grace of the Spirit, *singing in your hearts to God.* Not simply with the mouth, he means, but with heedfulness[2]. For this is to *sing to God*, but that, to the air, for the voice is scattered without result. Not for display, he means. And even if thou be in the market-place, thou canst collect thyself[3], and sing unto God, no one hearing thee. For Moses also in this way prayed, and Ex. 14, 15. was heard, for He saith, *Why criest thou unto Me?* albeit he said nothing, but cried in thought with a contrite heart; wherefore also God alone heard him. For it is not forbidden one even when walking to pray in his heart, and to dwell above.

[2] προσοχῆς

[3] συστρέψαι

Ver. 17. *And whatsoever ye do,* he saith, *in word or in deed, do all in the name of our Lord Jesus Christ, giving thanks to God and the Father by Him.*

For if we thus do, there will be nothing polluted, nothing unclean, wherever Christ is called on[4]. If thou eat, if thou drink, if thou marry, if thou travel, do all in the Name of

[4] καλῆται

[f] i. e. an additional explanation, viz. of '*singing in your hearts.*'

God, that is, calling Him to aid thee: in every thing first praying to Him, so enter upon thy business. Wouldest thou speak somewhat? Set This[1] in front. For this cause we also place in front of our epistles the Name of the Lord. Wheresoever the Name of the Lord is, all is auspicious[2]. For if the names of Consuls make writings[3] sure, much more doth the Name of Christ. Or he means this; after God say ye and do every thing, do not introduce the Angels besides. Dost thou eat? Give thanks to God both before and afterwards. Dost thou sleep? Give thanks to God both before and afterwards. Launchest thou into the forum? Do the same—nothing worldly, nothing of this life. Do all in the Name of the Lord, and all shall be prospered to thee. Whereonsoever the Name of God is placed, there all things are auspicious. If It casts out devils, if It drives away diseases, much more will It render business easy.

Hom. IX.

[1] Sav. Him

[2] αἴσια

[3] γραμματεῖα

And what is to *do in word or in deed?* Either requesting[g] or performing any thing whatever. Hear how in the Name of God Abraham sent his servant; David in the Name of God slew Goliath. Marvellous is His Name and great. Again, Jacob sending his sons saith, *My God give you favour in the sight of the man.* For he that doeth this hath for his ally, God, without Whom he durst do nothing. As honoured then by being called upon, He will in turn honour by making their business easy. Invoke the Son, give thanks to the Father. For when the Son is invoked, the Father is invoked, and when He is thanked, the Son is thanked.

Gen. 43, 14.

These things let us learn, not as far as words only, but to fulfil them also by deeds. Nothing is equal to this Name, marvellous is it every where. *Thy Name*, he saith, *is ointment poured forth.* He that hath uttered it is straightway filled with fragrance. *No man*, it is said, *can call Jesus the Lord*[h], *but by the Holy Ghost.* So great things doth this Name work. If thou have said, In the Name of Father, and Son, and Holy Ghost, with faith, thou hast accomplished every thing. See, how great things thou hast done! Thou hast created a man, and wrought all the rest (that cometh) of Baptism! So, when used in commanding diseases, terrible

Cant. 1, 3.

1 Cor. 12, 3.

[g] ἀξιοῦντα, old Tr. 'going out,' as if from ἰξίοντα.

[h] Or, "*can say the Lord Jesus.*"

Colos. 3. 17. is The Name. Therefore the Devil introduced those[i] of the Angels, envying us the honour. Such incantations are for the demons. Even if it be Angel, even if it be Archangel, even if it be Cherubim, allow it not; for neither will these Powers accept such addresses, but will even toss[1] them away from them, when they have beheld their Master dishonoured. 'I have honoured thee,' He saith, 'and have said, Call upon Me;' and dost thou dishonour Him? If thou chant this incantation with faith, thou wilt drive away both diseases and demons[k], and even if thou have failed to drive away the disease, this is not from lack of power, but because it is expedient it should be so. *According to Thy greatness*[2], he saith, *so also is Thy praise.* By this Name hath the world been converted, the tyranny dissolved, the devil trampled on, the heavens opened. And what do I say? the heavens? we have been regenerated by this Name. This if we have, we beam forth; This maketh both martyrs and confessors; This let us hold fast as a great gift, that we may live in glory, and be well-pleasing to God, and be counted worthy of the good things promised to them that love Him, through the grace and lovingkindness, &c.

[1] ἀποσείσονται

Ps. 48, 10.

[2] *Name*, E. V.

[i] Or, 'the matters of the Angels,' (τὰ τῶν ἀγγέλων.)

[k] Gretser de S. Cruce, l. iv. c. 3. quotes the Emperor Leo as speaking of curing a demoniac *by the Sign of the Cross, and the invocation of the Holy and life-giving Trinity.* This agrees with what he has said before, Hom. viii. p. 280. on the use of the Holy Sign. G. also quotes Tertullian de Bapt. 6. who alludes to this form of using it. 'The Faith *sealed* (obsignata) in the Father and the Son and the Holy Ghost.' There were however other forms, as 'In the Name of our Lord Jesus Christ.' 'Deus in adjutorium meum intende,' &c. Gretser also refers to St. Chrys. Catech. ii. fin. where he bids every one on leaving his house cross himself, saying, 'I renounce thee, Satan, and thy pomp, and thy angels, and I place myself with Thee, O Christ.' St. Cyr. Cat. iv. (10.) also connects the Invocation of His Name with the Sign. St. Cyprian, Test. ii. 21. quotes Rev. 14, 1. so as to imply this connection.

HOMILY X.

Col. iii. 18—25.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing in[1] *the Lord. Fathers, provoke not your children, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons with God*[2]. Chap. iv. 1. *Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.*

[1] R. t. and E. V. *unto*

[2] παρὰ τῷ Θεῷ added.

Why does he not give these commands every where, and in all the Epistles, but only here, and in that to the Ephesians, and that to Timothy, and that to Titus? Because probably there were dissensions[3] in these cities; or probably they were correct in other respects, but in these so deficient, that it was expedient they should hear about them. Rather, however, what he saith to these, he saith to all. Now this Epistle bears great resemblance to that to the Ephesians. But in other places he doth not so, either because it was not fitting to write about these things to men now[a] at peace, who

[3] διχοστασίαι, factions.

[a] He seems to class the Romans, Hebrews, Corinthians, and Galatians, together, as needing doctrinal instruction before these particulars, and to consider the Thessalonians and Philippians as needing them less from their state of suffering.

Colos. 3, 18. 19. needed to be instructed in high doctrines as yet lacking to them, or because that for persons who had been comforted under trials, it were superfluous to hear on these subjects. So that I conjecture, that in this place the Church was now well-grounded, and that these things are said as in finishing[1].

[1] πρὸς τῷ τέλει.

Ver. 18. *Wives, be subject to your husbands, as it is fit in the Lord.*

That is, be subject for God's sake, because this adorneth you, he saith, not them. For I mean not that subjection which is due to a master, nor yet that alone which is of nature, but that for God's sake.

Ver. 19. *Husbands, love your wives, and be not bitter against them.*

[2] τὸ κατ-ἀλλήλου. See how again he has enjoined reciprocity[2]. As he there enjoineth both fear and love, so also doth he here. For it is possible for one who loves even, to be bitter. What he saith then is this. Fight not; for indeed[b] nothing is more bitter than this fighting, when it takes place on the part of the husband toward the wife. For the fightings which happen between beloved persons, these are bitter; and he shews that it ariseth from great bitterness, when, saith he, any one is at variance with his own member. To love therefore is the husband's part, to yield is theirs. If then each one contributes his own part, all stands firm. For from being loved, the wife too becomes affectionate[3]; and from her being submissive, the husband becomes gentle. And see how in nature also it hath been so ordered, that the one should love, the other obey. For when the party governing loves the governed, then every thing stands fast. Love from the governed is not so requisite, as from the governing towards the governed; for from the other obedience is due. For that the woman hath beauty, and the man desire, shews nothing else than that for the sake of love it hath been made so. Do not therefore, because thy wife is subject to thee, act the despot; nor because thy husband loveth thee, be thou puffed up. Let neither the husband's love elate the wife, nor the wife's subjection puff up the husband. For this cause hath He subjected her to thee, that she may be loved

[3] φιλικὴ

[b] ὄντως. Sav. conj. for οὕτως, 'so.'

the more. For this cause He hath made thee to be loved, O wife, that thou mayest easily bear thy subjection. Fear not in being a subject; for subjection to one that loveth thee hath no hardship. Fear not in loving, for thou hast her submissive. In no other way then could a bond have been. Thou hast then thine authority of necessity, proceeding from nature; maintain also the bond that proceedeth from love, for this alloweth the weaker to be endurable [c]. Hom. X.

Ver. 20. *Children, obey your parents in all things: for this is well-pleasing in the Lord.*

Again he has put that, *in the Lord*, at once laying down the laws of obedience, and shaming them, and repaying [d]. For this, saith he, is well-pleasing to the Lord. See how he would have us do all not from nature only, but, prior to this, from what is pleasing to God, that we may also have reward.

Ver. 21. *Fathers, provoke not your children, lest they be discouraged.*

Lo! again here also is subjection and love. And he said not, "Love your children," for it had been superfluous, seeing nature itself constraineth to this; but what needed correction he corrected; that the love should in this case also be the more vehement, because that the obedience is greater. For It no where lays down as an exemplification the relation of husband and wife [e]; but what? hear the prophet saying, *Like as a father pitieth his children, so the Lord pitied them that fear Him.* And again Christ saith, *What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?* Ps. 103, 13. Matt. 7, 9.

Fathers, provoke not your children, lest they be discouraged.

He hath set down what he knew had the greatest power to sting [1] them; and whilst commanding them he has spoken more like a friend; and no where does he mention God, for he would overcome parents, and bow their tender affections. But the words, *provoke not*, mean, 'Make them not more

[1] δακεῖν.

[c] ἀνεκτὴν: he seems to mean, 'to be in an endurable position.'

[d] καταβάλλων. This seems to be the sense from the sequel. Downes would put in μισθὸν, but it is not needed.

[e] 2 Mss. But he shews that the affection is stronger in that case, since the obedience too is greater. And the Scripture every where makes it an exemplification.

Colos. 3, 22. contentious, there are occasions when you even ought to give way.'

Next he comes to the third kind of authority, saying,

Ver. 22. *Servants, obey your masters according to the flesh.*

There is here also a certain love, but that no more proceeding from nature, as above, but from habit, and from the authority itself, and the works done. Seeing then that in this case the sphere of love is narrowed, whilst that of obedience is amplified, he dwelleth upon this, wishing to give to these from their obedience, what the first have from nature. So that he discourseth not with the servants only[f] for their masters' sakes, but for their own also, that they may make themselves the objects of tender affection to their masters. But he sets not this forth openly; for so he would doubtless have made them supine[1]. *Servants*, he saith, *obey in all things your masters according to the flesh.*

[1] ὑπτίους.

(2) And see how always he sets down the names, *wives, children, servants*, as being a just claim[2] upon their obedience. But that none might be pained, he added, *to your masters according to the flesh.* Thy better part, the soul, is free, he saith; thy service is for a season. It therefore do thou subject, that thy service be no more of constraint. *Not with eye-service, as men-pleasers.* Make, he saith, thy service which is by the law, to be from the fear of Christ. For if when thy master seeth thee not, thou doest thy duty and what is for his honour, it is manifest that thou doest it because of the sleepless Eye. *Not with eye-service*, he saith, *as men-pleasers;* thus implying, 'it is you who will have to sustain the damage.' For hear the prophet saying, *The Lord hath scattered the bones of the men-pleasers.* See then how he spares them, and brings them to order. *But in singleness of heart*, he saith, *fearing God.* For that is not singleness, but hypocrisy, to hold one thing, and act another; to appear one when the master is present, another when he is absent. Therefore he said not simply, *in singleness of heart*, but, *fearing God.* For this is to fear God, when, though none be seeing, we do not aught that is evil; but if we do, we fear

[2] δικαίωμα.

Ps. 53, 5. LXX.

[f] μόνοις. One would expect μόνον, as he speaks to the masters afterwards. But he may either mean that they were chiefly addressed, or that this is the object even of what is addressed to them separately.

not God, but men. Seest thou how he bringeth them to order? Hom. X.

Ver. 23. *And whatsoever ye do, do it heartily, as to the Lord, and not to men.*

He desires to have them freed not only from hypocrisy, but also from slothfulness. He hath made them instead of slaves free, when they need not the superintendence of their master; for the expression *heartily*, means this, 'with good will,' not with a slavish necessity, but with freedom, and of choice. And what is the reward?

Ver. 24. *Knowing*, he saith, *that of the Lord ye shall receive the reward of our*[1] *inheritance: for ye serve the Lord.*

[1] One Ms. your, Rec. t. om. our.

Surely then it is evident that ye shall from Him receive the reward. And that ye serve the Lord is plain from this.

Ver. 25. *But he that doeth wrong*, he saith, *shall receive the wrong which he hath done.*

Here he confirmeth his former statements. For that his words may not appear to be those of flattery, *he shall receive*, he saith, *the wrong he hath done*, that is, he shall suffer punishment also, *for there is no respect of persons with God.* For, what if thou art a servant? it is no shame to thee. And truly he might have said this to the masters, as he did in the Epistle to the Ephesians. But here he seems to me to be alluding to the Grecian masters. For, what if he is a Greek and thou a Christian? Not the persons but the actions are examined, so that even in this case thou oughtest to serve with good will, and heartily.

Ephes. 6, 9.

Chap. iv. 1. *Masters, give unto your servants that which is just and equal.*

What is *just?* What is *equal?* To place them in plenty of every thing, and not allow them to stand in need of others, but to recompense them for their labours. For, because I have said that they have their reward from God, do not thou therefore deprive them of it. And in another place he saith, *forbearing threatening*, wishing to make them more gentle; for those were perfect men[2]; that is, *with what measure ye mete, it shall be measured to you again.* And the words, *there is no respect of persons*, are spoken with a view to these[3], but they are assigned to the others, in order that these may

Ephes. 6, 9.

[2] τέλειοι.

Matt. 7, 2.

[3] the masters.

Colos. 4, 2. receive them. For when we have said to one person what is applicable to another, we have not corrected him so much, as the one who is in fault. *Ye also*, along with them, he saith. He has here made the service common, for he saith, *knowing that ye also have a Master in heaven.*

Ver. 2. *Continue in prayer, watching in the same with thanksgiving.*

For, since continuing in prayers frequently makes persons listless, therefore he saith, *watching*, that is, sober, not wandering[1]. For the devil knoweth, he knoweth, how great a good prayer is; therefore he presseth heavily. And Paul also knoweth how careless[g] many are when they pray, wherefore he saith, *continue*[h] in prayer, as of somewhat laborious, *watching in the same with thanksgiving.* For let this, he saith, be your work, to give thanks in your prayers both for the seen, and the unseen, and for His benefits to the willing and unwilling, and for the kingdom, and for hell, and for tribulation, and for refreshment. For thus is the custom of the Saints to pray, and to give thanks for the common benefits of all.

[1] ἐμβόμενοι.

(3) I know a certain holy man who prayeth thus. He used to say nothing before these words, but thus, "We give Thee thanks for all Thy benefits shewn forth upon us the unworthy, from the first day until the present, for what we know, and what we know not, for the seen, for the unseen, for those in deed, those in word, those with our wills, those against our wills, for all that have been bestowed upon the unworthy, even us; for tribulations, for refreshments, for hell, for punishment, for the kingdom of heaven. We beseech Thee to keep our soul holy, having a pure conscience; an end worthy of Thy lovingkindness. Thou that lovedst us so as to give Thy Only-Begotten for us, grant us to become worthy of Thy love; give us wisdom in Thy word, and in Thy fear, Only-Begotten Christ, inspire the strength that is from Thee. Thou that gavest Thy Only-Begotten for us, and hast sent Thy Holy Spirit for the remission of our sins, if in aught we have wilfully or unwillingly transgressed, pardon, and impute it not; remember all that

[g] ἀκηδιῶσι, generally used of giving up caring for any thing in despair. But the name 'acedia' amongst the seven deadly sins is of this origin.

[h] προσκαρτερεῖτε, *persevere.*

call upon Thy Name in truth; remember all that wish us well, or the contrary, for we are all men." Then having added the Prayer[1] of the Faithful, he there ended; having made that prayer, as a certain crowning part, and a binding together for all. For many benefits doth God bestow upon us even against our wills; many also, and these greater, without our knowledge even. For when we pray for one thing, and He doeth to us the reverse, it is plain that He doeth us good even when we know it not.

Hom. X.

[1] The Lord's Prayer. κορωνίδα.

Ver. 3. *Withal praying also for us.* See his lowlymindedness; he sets himself after them.

That God would open to us a door of utterance to speak the mystery of Christ. He means an entrance, and boldness in speaking. Wonderful! A wrestler so great said not 'that I may be freed from my bonds,' but being in bonds he exhorted others; and exhorted them for a great object, that himself might get boldness in speaking. Both the two are great, both the quality of the person, and of the thing. Wonderful! how great is the dignity! *The mystery*, he saith, *of Christ.* He shews that nothing was more dearly desired by him than this, to speak. *For which I am also in bonds: that I may make it manifest* v. 4. *as I ought to speak.* He means with much boldness of speech, and withholding nothing. Seest thou? his bonds display, not obscure him. With much boldness, he means. Tell me, art thou in bonds, and dost thou exhort others? Yea, he saith, my bonds give me the greater boldness; but I pray for God's furtherance, for I have heard Christ saying, *When they* Mat. 10, *deliver you up, take no thought how or what ye shall speak.* 19. And see, how he has expressed himself in metaphor, *that God would open to us a door of utterance;* (see, how unassuming[2] he is, and how even in his bonds, he expresses himself lowly;) that is, that He would soften their hearts; still he said not so; but, 'that He would give us boldness;' out of lowlymindedness he thus spoke, and that which he had, he asks to receive.

[2] ἄτυφος.

He shews in this Epistle, why Christ came not in those times, in that he calleth the former things *shadow, but the body*, saith he, *is of Christ.* So that it was necessary they should be formed to habits under the shadow. At the same time also he exhibits the greatest proof of the love he bears

Colos. 4, 4. to them; 'in order that ye,' he saith, 'may hear, *I am in bonds.*' Again he sets before us those bonds of his; which I so greatly love, which rouse up my heart, and always draw me into longing to see Paul bound, and in his bonds writing, and preaching, and baptizing, and catechizing. In his bonds he was referred to on behalf of the Churches every where; in his bonds he builded up incalculably. Then was he rather at large[1]. For hear him saying, *So that many of the brethren waxing confident by my bonds are much more bold to speak the word without fear.* And again he makes the same avowal of himself, saying, *For when I am weak, then am I strong.* Wherefore he said also, *But the word of God is not bound.* He was bound with malefactors, with prisoners, with murderers; he, the teacher of the world, he that had ascended into the third heaven, that had heard the unspeakable words, was bound. But then was his course the swifter. He that was bound, was now loosed; he that was unbound, was bound. For he indeed was doing what he would; whilst the other prevented him not, nor accomplished his own purpose.

[1] εὔλυτος Phil. 1, 14.

2 Cor. 12, 10. 2 Tim. 2, 9.

2 Cor. 12, 4.

What art thou about, O senseless one? Thinkest thou he is a fleshly runner? Doth he strive in our race-course? His conversation is in heaven; him that runneth in heaven, things on earth cannot bind nor hold. Seest thou not this sun? Enclose his beams with fetters! stay him from his course! Thou canst not. Then neither canst thou Paul! Yea, much less this one than that, for this enjoyeth more of Providence than that, seeing he beareth to us light, not such as that is, but the true.

Where now are they who are unwilling to suffer aught for Christ? But why do I say 'suffer,' seeing they are unwilling even to give up their wealth. In time past Paul both bound, and cast into prison; but since he is become Christ's servant, he glorieth no more of doing, but of suffering. And this, moreover, is marvellous in the Proclamation, when it is thus raised up and increased by the sufferers themselves, and not by the persecutors. Where hath any seen such contests as this? He that suffereth ill, conquers; he that doeth ill, is worsted. Brighter is this man than the other. Through bonds the Proclamation entered. *I am not ashamed,* yea,

κήρυγμα

Rom. 1, 16.

I glory even, he saith, in preaching The Crucified. For consider, I pray: the whole world left those who were at large, and went over to the bound; turning away from the imprisoners, it honoureth those laden with chains; hating the crucifiers, it worships the Crucified. Hom. X.

Not the only marvel is it that the preachers were fishermen, that they were ignorant; but that there were other hindrances, hindrances too by nature; still the increase was all the more abundant. Not only was their ignorance no hindrance; but even it itself caused the Proclamation to be manifested. For hear Luke saying, *And perceiving that they were unlearned and ignorant men, they marvelled.* Not only were bonds no hindrance, but even of itself this made them more confident. Not so bold were the disciples when Paul was at large, as when he was bound. For he saith, they *are much more bold to speak the word* of God *without fear.* Where are they that gainsay the divinity of the Proclamation? Was not their ignorance enough to procure them to be condemned? Would it not then in this case too, affright them? For ye[1] know that by these two passions the many are possessed, vain-glory and cowardice. Suppose their ignorance suffered them not to feel ashamed, still the dangers must have put them in fear. (4) Acts 4, 13. Phil. 1, 14. [1] Downes conj. would not both then.

But, saith one, they wrought miracles. Ye do believe then that they wrought miracles. But did they not work miracles? This is a greater miracle than to work them, if men were drawn to them without miracles. Socrates too amongst the Greeks was put in bonds What then? Did not his disciples straightway flee to Megara? Assuredly, for they admitted not his arguments about immortality. But see here. Paul was put in bonds, and his disciples waxed the more confident, with reason, for they saw that the Proclamation was not hindered. For, canst thou put the tongue in bonds? for hereby chiefly it runneth. For as, except thou have bound the feet of a runner, thou hast not prevented him from running; so, except thou have bound the tongue of an evangelist, thou hast not hindered him from running. And as the former, if thou have bound his loins, runneth on the rather, and is supported, so too the latter (if[1] thou Or, 'Believe then, because they&c.'

[1] δεσμούμενος, Ed. Par. inserted from one Ms.

Colos. 4, 4. have bound him,) preacheth the rather, and with greater boldness.

A prisoner is in fear, when there is nothing beyond bonds: but one that despiseth death, how should he be bound? They did the same as if they had put in bonds the shadow of Paul, and had gagged its mouth. For it was a fighting with shadows; for he was both more tenderly regretted by his friends, and more reverenced by his enemies, as bearing the prize for courage in his bonds. A crown binds[k] the head; but it disgraces it not, yea rather, it makes it brilliant. Against their wills they crowned him with his chain. For, tell me, was it possible he could fear iron, who braved the adamantine gates of death? Come we, beloved, to emulate these bonds. As many of you women as deck yourselves with trinkets of gold, long ye for the bonds of Paul. Not so glitters the collar round your necks, as the grace of these iron bonds played about[1] his soul! If any longs for those, let him hate these. For what communion hath softness with courage; tricking out of the body with philosophy? Those bonds Angels reverence, these they even make a mock of; those bonds are wont to draw up from earth to heaven; these bonds draw down to earth from heaven. For in truth these are bonds, not those; those are ornament; these are bonds; these, along with the body, afflict the soul also; those along with the body adorn as well the soul.

[1] ἴστιλβι

Wouldest thou be convinced that those are ornament? Tell me which would more have won the notice of the spectators? thou or Paul? And why do I say, 'thou?' the queen herself who is all bedecked with gold would not have attracted the spectators so much; but if it had chanced that both Paul in his bonds and the queen had entered the Church at the same time, all would have removed their eyes from her to him; and with good reason. For to see a man of a nature greater than human, and having nought of man, but an angel upon earth, is more admirable than to see a woman decked with finery. For such indeed one may see both in theatres, and in pageants, and at baths, and many places; but whoso seeth a man with bonds upon him, and deeming himself to have the greatest of ornaments, and

[k] δεσμεῖ, Edd. Vet. and old Lat. κοσμεῖ, Ben and Sav.

not giving way under his bonds, doth not behold a spectacle of earth, but one worthy of the heavens. The soul that is in that way attired looks about,—who hath seen? who not seen?—is filled with pride, is possessed with anxious thoughts, is bound with countless other passions: but he that hath these bonds on him, is without pride: his soul exulteth, is freed from every anxious care, is joyous, hath its gaze on heaven, is clad with wings. If any one were to give me the choice of seeing Paul either stooping[1] out of heaven, and uttering his voice, or out of the prison, I would choose the prison. For they[2] of heaven visit him when he is in the prison. The bonds of Paul were the cementing of the Gospel[3], that chain of his was its foundation. Long we for those bonds!

Hom. X.

[1] διακύπτοντα

[2] al. 'do not they'

[3] Gr. Proclamation (5)

And how, doth any say, may this be? If we break up and dash in pieces these. No good results to us from these bonds, but even harm. These will shew us as prisoners There; but the bonds of Paul will loose those bonds: she that is bound with these here, with those deathless bonds shall she also be bound There, both hands and feet; she that is bound with Paul's, shall have them in that day as it were an ornament about her. Free both thyself from thy bonds, and the poor man from his hunger. Why rivetest thou fast the chains of thy sins? Some one saith, How? When thou wearest gold whilst another is perishing, when thou, to get thee vainglory, takest so much gold, whilst another has not even what to eat, hast thou not wedged fast thy sins? Put Christ about thee, and not gold; where Mammon is, there Christ is not, where Christ is, there Mammon is not. Wouldest not thou put on the King of all Himself? If one had offered thee the purple, and the diadem, wouldest thou not have taken them before all the gold in the world? I give thee not the regal ornaments, but I offer thee to put on the King Himself. And how can one put Christ on, doth any say? Hear Paul saying, *As many of you as have been baptized into Christ, have put on Christ.* Hear the Apostolical precept, *Make not provision for the flesh to fulfil the lusts thereof.* Thus doth one put on Christ, if one provide not for the flesh unto its lust. If thou have put on Christ, even the devils will fear thee, but if gold, even men will laugh thee to scorn: if thou have put on Christ, men also will reverence thee.

Gal. 3, 27.

Rom. 13, 14.

Χριστὸν χρυσὸν

Colos. 4, 4. Wouldest thou appear fair and comely? Be content with the Creator's fashioning. Why dost thou overlay these bits of gold, as if about to put to rights God's creation? Wouldest thou appear comely? Clothe thee in alms; clothe thee in benevolence; clothe thee in modesty, humbleness. These are all more precious than gold; these make the beautiful even yet more comely; these make even the ill formed to be well formed. For when any one looks upon a countenance with good will, he gives his judgment from love; but an evil woman, even though she be beautiful, none can call beautiful; for the mind being wounded pronounceth not its sentence aright.

That Egyptian woman of old was adorned; Joseph too was adorned; which of them was the more beautiful? I say not when she was in the palace, and he in the prison[g]. He was naked, but clothed in the garments of chastity; she was clothed, but more unseemly than if she had been naked; for she had not modesty. When thou hast excessively adorned thee, O woman, then thou art become more unseemly than a naked one; for thou hast stripped thee of thy fair adorning. Eve also was naked; but when she had clothed herself, then was she more unseemly, for when she was naked indeed, she was adorned with the glory of God; but when she had clothed herself with the garment of sin, then was she unseemly. And thou, when arrayed in the garment of studied finery[1], dost then appear more unseemly: for that costliness availeth not to make any appear beautiful. But that it is possible even for one dressed out to be even more unseemly than if naked, I will tell you. If thou hadst ever put on the dresses of a piper or a flute-player, would it not have been unseemliness? And yet those dresses are of gold; but for this very reason it were unseemliness, because they are of gold. For the costliness of the stage suits well with tragedians, players, mimes, dancers, fighters with wild beasts; but to a woman that is a believer, there have been given other robes from God, the Only-Begotten Son of God Himself. *For*, he saith, *as many as have been baptized into Christ, have put on Christ.* Tell me, if one had given thee kingly

[1] τῆς φιλοκοσμίας.

Gal. 3, 27.

[g] Downes would remove the negative, but the meaning is 'not only when &c. but even when he was exposed by the loss of his garment.'

apparel, and thou hadst taken a helot's dress, and put this on above it, wouldest thou not, besides the unseemliness, have also been punished for it? Thou hast put on the Lord of Heaven, and of the Angels, and art thou still busied about earth?

I have spoken thus, because love of ornament is of itself a great evil, even were no other gendered by it, and it were possible to hold it without peril, (for it inciteth[1] to vainglory and to pride,) but now many other evils are gendered by finery, manifest[2] suspicions, unseasonable expenses, evil speakings, occasions of rapacity. For why dost thou adorn thyself? Tell me. Is it that thou mayest please thy husband? Then do it at home. But here the reverse is the case. For if thou wouldest please thine own husband, please not others; but if thou please others, thou wilt not be able to please thine own. So that thou shouldest put away all thine ornaments, when thou goest to the forum or proceedest to the church. Besides, please not thy husband by those means which harlots use, but by those rather which wives of good condition employ. For wherein, tell me, doth a wife differ from a harlot? In that the one regardeth one thing only, namely, that by the beauty of her person she may attract to herself him whom she loves; whilst the other both ruleth the house, and shareth[3] in the children, and in all other things.

Hast thou a little daughter? see that she inherit not the mischief, for they are wont to form their manners according to their nurture, and to imitate their mothers' characters. Be a pattern to thy daughter of modesty, deck thyself with that adorning, and see that thou despise the other; for that is in truth an ornament, the other a disfigurement. Enough has been said. Now God that made the world[4], and hath given to us the ornament[5] of the soul, adorn us, and clothe us with His own glory, that all shining brightly in good works, and living unto His glory, we may send up glory to the Father, and to the Son, and to the Holy Spirit.

[1] ἀλείφει.

[2] 3 Mss. 'evil' for 'manifest'

[3] κοινωνεῖ

[4] τὸν κόσμον

[5] κόσμον

HOMILY XI.

Coloss. iv. 5, 6.

Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

What Christ said to His disciples, that doth Paul also now advise. And what did Christ say? *Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.* That is, be upon your guard, giving them no handle against you. For therefore it is added, *towards them that are without*, in order that we may know that against our own members we have no need of so much caution as against those without. For where brethren are, there are both many allowances and kindnesses[1]. There is indeed need of caution even here; but much more without, for it is not the same to be amongst enemies and foes, and amongst friends.

Mat. 10, 16.

[1] ἀγάπαι

Then because he had alarmed them, see how again he encourages them; *Redeeming*, he saith, *the time:* that is, the present time is short. Now this he said, not wishing them to be crafty[2], nor hypocrites, (for this is not a part of wisdom, but of senselessness,) but what? In matters wherein they harm you not, he means, give them no handle; as he says also, when writing to the Romans, *Render to all their dues; tribute to whom tribute is due, custom to whom custom, honour to whom honour.* On account of the Gospel alone have thou war, he saith, let this war have none other origin. For

[2] πανοῦργος.

Rom. 13, 7.

though they were to become our foes for other causes besides, yet neither shall we have a reward, and they will become worse, and will seem to have just complaints against us. For instance, if we pay not the tribute, if we render not the honours that are due, if we be not lowly. Seest thou not Paul, how submissive he is, where he was not likely to harm the Gospel[1]? For hear him saying to Agrippa, *I count myself happy, because I shall answer for myself this day before thee, especially because I know thee to be expert in all customs and questions which are among the Jews.* But had he thought it his duty to insult the ruler, he would have spoiled every thing. And hear too those of blessed Peter's company, how gently they answer the Jews, saying, *we ought to obey God rather than men.* And yet men who had as they renounced their own lives, might both have insulted, and have done any thing whatever; but for this object they had renounced their lives, not that they might win vain-glory, (for that way had been vain-glorious,) but that they might preach and speak all things with boldness. That other course marks want of moderation.

Hom. XI.

[1] Gr. Proclamation. Acts 26, 23.

Acts 5, 29.

Let your speech be alway with grace, seasoned with salt; that is, let not this graciousness lapse into indifferentism. For it is possible to be simply agreeable[2], it is possible also to be so with due seemliness[3]. *That ye may know how ye ought to answer every man.* So that one ought not to discourse alike to all, Greeks, I mean, and Brethren. By no means, for this were the very extreme of senselessness.

[2] χαριεντίζεσθαι.
[3] κοσμιότητος.

Ver. 7. *All my state shall Tychicus declare unto you, the beloved brother, and faithful minister, and fellowservant in the Lord.*

Admirable! how great is the wisdom of Paul! Observe, he doth not put every thing into his Epistles, but only things necessary and urgent. In the first place, being desirous of not drawing them out to a length; and secondly, to make his messenger more respected, by his having also somewhat to relate; thirdly, shewing his own affection towards him; for he would not else have entrusted these communications to him. Then, there were things which ought not to be declared in writing. *The beloved brother*, he saith. If beloved, he knew all, and he concealed nothing from him. *And*

Colos. 4, 9. 10. *faithful minister, and fellow-servant in the Lord.* If *faithful*, he will speak no falsehood; if *a fellow-servant*, he hath shared his trials, so that he has brought together from all sides the grounds of trustworthiness.

Ver. 8. *Whom I have sent unto you for this same purpose.*

Here he shews his great love, seeing that for this purpose he sent him, and this was the cause of his journey; and so when writing to the Thessalonians, he said, *Wherefore when we could no longer forbear, we thought it good to be left at Athens alone, and sent Timotheus our brother.* And to the Ephesians he sends this very same person, and for the very same cause, *That he might know your estate, and comfort your hearts.* See what he saith, not 'that ye might know my estate,' but 'that I might know yours.' So in no place doth he mention what is his own. He shews that they were in trials too, by the expression, *comfort your hearts.*

1 Thess 3, 1. 2.

Eph. 6, 21. 22.

Ver. 9. *With Onesimus, the beloved and faithful brother, who is one of you. They shall make known unto you all things which are done here.*

Onesimus is he about whom, writing to Philemon, he said, *Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel; but without thy mind would I do nothing.* And he adds too the praise of their city, that they might not only not[a] be ashamed, but even pride themselves on[1] him. *Who is one of you*, he saith. *They shall make known unto you all things that are done here.*

Philem. 13. 14.

[1] ἐγκαλλωπίζωνται

(2) Ver. 10. *Aristarchus my fellow-prisoner saluteth you.*

Nothing can surpass this praise. This is he that was brought up from Jerusalem with him. This man[2] hath said a greater thing than the prophets; for they call themselves *strangers and foreigners*, but this one calleth himself even a captive[b]. For just like a captive he was dragged up and down[c], and lay at every one's will to suffer evil of them, yea rather worse even than captives. For those indeed their enemies, after taking them, treat with much attention, having a care for them as their own property: but Paul, as though

[2] οὗτος

[a] Sav. adds, οὐκ, but without necessity.

[b] αἰχμάλωτος, prisoner of war.

[c] ἤγετο καὶ ἐφέρετο, which is most properly said of property plundered in war.

an enemy and a foe, all men dragged up and down, beating him, scourging, insulting, and maligning. This too was a consolation to those (to whom he wrote), for when their master even is in such circumstances, the disciples are the rather comforted. Hom. XI.

And Marcus, sister's son to Barnabas; even this man he hath praised still from his relationship, for Barnabas was a great man; *touching whom ye received commandments, if he come unto you, receive him.* Why? would they not have received him even without this? Yes, but he means, 'I desire you to do so with much attention;' and this shews the man to be great. Whence they received these commandments, he does not say.

Ver. 11. *And Jesus which is called Justus;*

This man was probably a Corinthian. Next, he bestows a common praise on all, having already spoken that of each one in particular; *who are of the circumcision: these only are my fellow-workers unto the kingdom of God which have been a comfort unto me.* After having said, *fellow-prisoner;* in order that he may not therewith depress the soul of his hearers, see how by this expression he rouseth them up. *Fellow-workers,* he saith, *unto the kingdom of God.* So that being partakers of the trials, they become partakers of the kingdom. *Who have been a comfort to me.* He shews them to be great persons, seeing that to Paul they have been a comfort.

But[d] let us see the wisdom of Paul. *Walk in wisdom,* he saith, *towards them that are without, redeeming the time.* That is, the time is not yours, but theirs. Do not then wish to have your own way[e], but redeem the time. And he said not simply, 'Buy[1],' but *redeem*[2], shewing that if such be your disposition, ye make it yours after another manner. For it were the part of excessive madness, to invent occasions of war and enmity. For over and above the undergoing of superfluous and profitless dangers, there is this additional harm, that the Greeks will not come over to us. For when thou art amongst the brethren, reason is thou v. 5.

[1] ἀγοράζετε.
[2] ἐξαγοράζετε.

[d] The transition here is so sudden, that one suspects the text, but it may be only that he is catching himself up, to make a longer comment on the last few verses.

[e] αὐθεντεῖν· i.e. in the world, as men of the world.

Colos. 4, 11. shouldest be bold; but when without, thou oughtest not to be so.

Seest thou how every where he speaks of those without, the Greeks? Wherefore also when writing to Timothy, he said, *Moreover, he must have a good report of them which are without.* And again, *For what have I to do to judge them also that are without. Walk in wisdom*, he saith, *toward them that are without.* For *without*, they are, even though they live in the same world with us, seeing they are without the kingdom, and the paternal mansion[1]. And he comforts them withal, by calling the others *without*, as he said above, *Your life is hid with Christ in God.*

1 Tim. 3, 7. 1 Cor. 5, 12.

[1] οἰκίσκου πατρικοῦ.

Col. 3, 3.

Then, he saith, seek ye glory, then honours, then all those other things, but not so now, but give them up to those without. Then, lest thou think that he is speaking of money, he adds, *Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.* He means, that it be not full of hypocrisy, for this is not *grace*, nor *a seasoning with salt.* For instance, if it be needful to pay court to any one without incurring danger, refuse not [to do so]; if the occasion require that thou discourse civilly, think not the doing so flattery, do every thing that pertaineth to honour, so that piety be not injured. Seest thou not how Daniel payeth court to an impious man? Seest thou not the three children, how wisely they bore themselves towards[2] the king, shewing both courage, and boldness in speaking, and yet nothing rash nor galling, for so it had not been boldness, but vainglory. *That ye may know*, he saith, *how ye ought to answer every man.* For the ruler ought to be answered in one way, the ruled in another, the rich in one way, the poor in another. Wherefore? Because the souls of those who are rich, and in authority, are weaker, more inflammable, more fluctuating, so that towards them, one should use condescension; those of the poor, and the ruled, firmer and more intelligent, so that to these one ought to use greater boldness of speech; looking to one thing, their edification. Not that because one is rich, another poor, the former is to be honoured more, the latter less, but because of his weakness, let the former be supported[3], the latter not so: for instance, when there is no cause for it, do

[2] προσφέροντο.

S. Greg. Past. iii. 2, 4.

[3] διαβαστάζεσθω.

not call the Greek 'polluted,' nor be insulting; but if thou be asked concerning his doctrine, answer that it is polluted, and impious; but when none asketh thee, nor forceth thee to speak, it becomes thee not causelessly to challenge to thee his enmity. For what need is there to prepare for thyself gratuitous hostilities? Again, if thou art instructing any one; speak on the subject at present before thee, otherwise be silent[f]. If the speech be *seasoned with salt*, should it fall into a soul that is of loose texture, it will brace up its slackness; into one that is harsh, it will smooth its ruggedness. Let it be gracious, and so neither hard[1], nor yet weak[2], but let it have both sternness and pleasantness therewith. For if one be immoderately stern, he doth more harm than good; and if he be immoderately complaisant, he giveth more pain than pleasure, so that every where there ought to be moderation. Be not downcast, and sour visaged, for this is offensive; nor yet be wholly relaxed, for this is open to contempt and treading under foot; but, like the bee, culling the virtue of each, of the one its cheerfulness, of the other its gravity, keep clear of the fault. For if a physician dealeth not with all bodies alike, much more ought not a teacher. And yet better will the body bear unsuitable[3] medicines, than the soul language; for instance, a Greek cometh to thee, and becomes thy friend; discourse not at all with him on this subject, until he have become a close friend, and after he hath become so, do it gradually.

[1] φορτικὸς
[2] χαῦνος
[3] ἀκατάλληλα

(3) For see, when Paul had come to Athens, how he discoursed with them. He said not, 'O polluted, and all-polluted;' but what? *Ye men of Athens, I perceive that in all things ye are too superstitious*[g]. Again, when to insult was needful, he refused not; but with great vehemency he said to Elymas, *O full of all subtilty and all mischief, child of the devil, enemy of all righteousness.* For as to have insulted those had been senselessness, so not to have insulted this one had been softness. Again, art thou brought unto a ruler on a matter of business, see that thou render him the honours that are his due.

Acts 22, 17.

Acts 13, 10.

Ver. 9. *They shall make known to you*, he saith, *all things*

[f] ἐπεὶ σίγα. i. e. since (if it be not so) be silent.

[g] δεισιδαιμονεστέρους. The word does not convey quite the reproach which the E. V. does. It may be rendered, '*I see that ye are rather given to the fear of divinities.*'

Colos. 4, 9-11. *which are done here.* Does he mean, Why I came not to you? But what is, *They shall make known to you all things which are done here?* My bonds, that is, and all the other things that detain me. I then, who pray to see them, who also send others, should not myself have remained behind, had not some great necessity detained me. And yet this is not the language of accusation[h]—yes, of vehement accusation. For the assuring them that he had both fallen into trials, and was bearing them nobly, is the part of one who was confirming the fact, and lifting up again their souls.

Ver. 9. *With Onesimus*, he saith, *the beloved, and faithful brother.*

Paul calleth a slave, brother: with reason; seeing that he
2 Cor. 4, 5. styleth himself the servant of the faithful. Bring we down all of us our pride, tread we under foot our boastfulness.
[1] ἀνταξίος Paul nameth himself a servant, he that is worth[1] the world, and ten thousands of heavens; and dost thou entertain high
[2] ἁρπαγὴν καὶ φέρων. thoughts? He that seizeth all things for spoil[2] as he will, he that hath the first place in the kingdom of heaven, he that was crowned, he that ascended into the third heaven, calleth servants, 'brethren,' and 'fellow-servants.' Where is your madness? where is your arrogance?

So trustworthy was Onesimus become, as to be entrusted even with such things as these.

Ver. 10. *And Marcus*, he saith, *sister's son to Barnabas, touching whom ye received commandments, receive him.* Perhaps they had received commandments from Barnabas.

Ver. 11. *Who are of the circumcision.* He represseth the swelling pride of the Jews, and inspiriteth the souls of these, [the Colossians,] because few of them were of the circumcision, the greater number of the Gentiles.

Which have been, he saith, *a comfort unto me.* He shews himself to be set in the midst of great trials. So that neither is this a small thing. When we comfort the Saints by presence, by words, by assiduous attendance, when we suffer
Heb. 13, 3. adversity together with them, (for he saith, *as bound with those in bonds;*) when we make their sufferings ours, we shall also be partakers in their crowns. Hast thou not been

[h] ἐγκαλούντων. Perhaps, 'and yet this was not a case in which they complained, yea indeed, they did vehemently complain.' Ed. Par. conj. παρακαλούντων, 'This is not the language of consolation.'

Hom. XI.

dragged to the stadium? Hast thou not entered into the lists? It is another that strips himself, another that wrestles; but if thou be so minded, thou too shalt be a sharer. Anoint him, become his favourer and partizan[1], from without the lists shout loudly for him, stir up his strength, refresh his spirit. It follows that the same things should be done in all other cases. For Paul stood not in need, but he spoke in order to stimulate them. Thou therefore with all others, stop the mouths of those who would abuse such an one, procure favourers for him, receive him as he cometh forth with great attention, so shalt thou be a sharer in his crowns, so, in his glory; and if thou do no other thing, but only hast pleasure in what is done, even thus thou sharest in no common degree, for thou hast contributed love, the sum of all good things.

[1] φιλητὴς καὶ σπουδαστὴς

For if they that weep seem to share in the grief of those in sorrow, and gratify them mightily, and abate the excess of their woe, much more do they also that rejoice with others, make their pleasure greater. For how great an evil it is not to have companions in sorrow, hear the Prophet saying, *And I looked for some to lament with me, and there was none.* Wherefore Paul also saith, *Rejoice with them that do rejoice, and weep with them that weep.* Increase their pleasure. If thou see thy brother in good esteem, say not, 'the esteem is his, why should I rejoice.' These words are not those of a brother, but of an enemy. If thou be so minded, it is not his, but thine. Thou hast the power of making it greater, if thou be not downcast, but pleased, if thou be cheerful, if joyous. And that the thing is so, is evident from this; the envious envy not those only who are in good esteem, but those as well who rejoice at their good esteem, so conscious are they that these also are interested in that good esteem; and these are they who do glory most in it. For the other indeed blushes when praised exceedingly; but these with great pleasure pride themselves upon it. See ye not in the case of wrestlers, how the one is crowned, the other is not crowned; but the grief and the joy is amongst the favourers and disfavourers[1], these are they that leap, they that caper?

E. V. marg. Ps. 69, 20. Rom. 12, 5.

[1] See Tac. An. xiii. 25. The spectators at theatres and at the games were so eager in their favour toward one or another, as sometimes to cause serious breaches of the peace. The factions of the Circus in the time of Justinian are described by Gibbon c. xi. see also the massacre of A. D. 501. Tillemont Hist. des Emp. t. vi. Anastasius, art. x.

Colos. 4, 11. See how great a thing is the not envying. The toil is another's, the pleasure is thine; another wears the crown, and thou caperest, thou art gay[1]. For tell me, seeing it is another that hath conquered, why dost thou leap? But they also know well, that what hath been done is common. Therefore they do not accuse one's self[k] indeed, but they try to beat down the victory; and you hear them saying such words as these, '(There) I expunged thee,' and, 'I beat thee down.' Although the deed was another's, still the praise is thine. But if in things without, not to envy, but to make another's good one's own, is so great a good, much more so the victory over the devil. For he then breathes the more furiously against us, evidently because we are then more pleased. Wicked though he is, he well knows that this pleasure is great. Wouldest thou pain him? Be glad and rejoice. Wouldest thou gladden him? Be sad-visaged. The pain he has from thy brother's victory, thou soothest by thy sadness; thou standest with him, severed from thy brother, thou workest greater mischief than he. For it is not the same for one that is an enemy to do the deeds of an enemy, and for a friend to stand with an enemy; such an one is more detestable than an enemy. If thy brother have gained good reputation either by speaking, or by brilliant[l] or successful achievement, become thou a sharer in his reputation, shew that he is a member of thine.

[1] ἐγκαλλωπίζῃ

(4) 'And how?' saith one, 'for the reputation is not mine.' Never speak so. Compress thy lips. If thou hadst been near me, thou that speakest on that wise, I would have even put my hand over thy lips: lest perchance the enemy should hear thee. Oftentimes we have enmities with one another, and we discover them not to our enemies, but thou discoverest thine to the devil. Say not so, think not so; but the very reverse: 'he is one of my members, the glory passes on to the body.' 'How then is it,' saith one, 'that those without are not so minded?' Because of thy fault: when they see thee counting his pleasure not thine own, they too count it not thine: were they to see thee appropriating it, they durst not do so, but thou wouldest become equally illustrious with him.

[k] ταυτῷ. the partizan of the victor.

[l] ἰσοδικνύμενος, al. ἰσαινόμενος, by being praised.'

Thou hast not gained reputation by speaking; but by sharing in his joy thou hast gained more renown than he. For if love be a great thing, and the sum of all, thou hast received the crown this gives; he, that for oratory, thou, that for exceeding love; he displayed force of words, but thou by deeds hast cast down envy, hast trodden under foot the evil eye. So that in reason thou oughtest rather to be crowned than he, thy contest is the more brilliant; thou hast not only trodden under foot envy, but thou hast even done somewhat else. He hath one crown only, but thou two, and those both brighter than his one. What are these? One, that which thou wonnest against envy, another, which thou art encircled with by love. For the sharing in his joy is a proof not only of thy being free from envy, but also of being rooted in love. Him ofttimes some human passion sorely disquieteth[1], vainglory for instance; but thou art free from every passion, for it is not of vainglory that thou rejoicest at another's good. Hath he righted the Church, tell me? hath he increased the congregation? Praise him; again thou hast a twofold crown; thou hast struck down envy; thou hast enwreathed thee with love. Yea, I implore and beseech thee. Wilt thou hear of a third crown even? Him, men below applaud, thee, the Angels above. For it is not the same thing, to make a display of eloquence, and to rule the passions. This praise is for a season, that for ever; this, of men, that, of God; this man is crowned openly: but thou art crowned in secret, where thy Father seeth. If it were possible to have peeled off the body and seen the soul of each, I would have shewn thee that this is more dignified than the other, more resplendent.

Hom. XI.

[1] διενοχλεῖ.

Tread we under foot the goads of envy; hereby we advantage ourselves, beloved, ourselves shall we enwreath with the crown. He that envieth another fighteth with God, not with him; for when he seeth him to have grace, and is grieved, and wisheth the Church pulled down, he fighteth not with him, but with God. For tell me, if one should adorn a king's daughter, and by his adorning and gracing her, gain for himself renown; and another person should wish her to be ill attired[m], and him to be unable to adorn her; against whom would he have been plotting mischief? Against the other?

[2] ἀσχημονῆσαι.

[m] al. from being (himself) unable to adorn.

Colos. 4, 11. or against her and her father? So too now, thou that enviest, fightest with the Church, thou warrest with God. For, since with the good repute of thy brother is interwoven also the Church's profit, need is, that if the one be undone, the other shall be undone also. So that, in this regard, thou doest a deed of Satan, seeing thou plottest mischief against the body of Christ. Thou art pained at him[n] that hath in nothing wronged thee; yea, much rather, at Christ. Wherein hath He wronged thee, that thou wilt not suffer His body to be decked with beauty? that thou wilt not suffer His bride to be adorned? Consider, I pray thee, the punishment, how sore. Thou gladdenest thine enemies; and him too himself, the well-reputed of, whom through thy envy thou wishest to grieve, thou dost the rather gladden; thou dost by thine envy the rather shew that he is in good esteem, for otherwise thou wouldest not have envied him. Thou shewest the rather that thou art in punishment.

I am ashamed indeed to exhort you from such motives, but seeing our weakness is so great, let us be instructed even from these, and free ourselves from this destructive passion. Grievest thou that he is in good esteem? then why swellest thou that esteem by envying? Wishest thou to punish him? Why then shewest thou that thou art pained? Why punish thyself before him[o], whom thou wouldest not have well esteemed of? Thereafter double will be his pleasure, and thy punishment; not only because thou provest him to be great; but because thou begettest[1] in him yet another pleasure, by punishing thyself; and again, at what thou art pained, he is pleased, whilst thou enviest. See how we deal ourselves heavy blows without perceiving it!—But he is an enemy. And yet, why an enemy? What wrong hath he done? Still, however, by this we make our enemy the more illustrious, and thereby punish ourselves the more. And herein again we punish ourselves, if we have discovered that he knows it. For perhaps he is not pleased[p], but we thinking him to be

[1] Ἐντίκτεις

[n] al. 'Pained at and speakest evil of him,' but the readings vary.

[o] Ἔμπροσθεν, used just after for 'in the presence of.'

[p] The Empress Eudoxia is thought to have been reflected on in some of the passages against extravagance. This whole passage probably alludes to the enmity which prevailed at court in consequence, and these words were probably meant to hint at the real love of St. Chrysostom for his bitterest enemies.

so, are again pained on that account. Cease then your envying. Why inflictest thou wounds upon thyself? Hom. XI.

Think we on these things, beloved; of those two crowns for them that envy not; of those praises from men; of those from God; of the evils that come of envying; and so shall we be able to quell the savage[1], and to be in good esteem before God, and to obtain the same things with those who are of good esteem. For perhaps we shall obtain them, and if we obtain them not, for our good we shall not obtain them; still, even so, we shall be able, if we have lived to the glory of God, to obtain the good things promised to them that love Him, through the grace and love toward man of our Lord Jesus Christ, with Whom, &c.

[1] θηρίον

HOMILY XII.

Col. iv. 12, 13.

Epaphras, who is one of you, a servant of Christ, saluteth you, always striving for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

In the commencement of this Epistle also, he commended this man for his love; for even to praise is a sign of love; thus in the beginning he said, *Who also declared unto us your love in the Spirit.* To pray for one is also a sign of love, and causeth love again. He commends him moreover in order to open a door to his teaching, for reverendness in the teacher is the disciples' advantage; and so again is his saying[a], *one of you*, in order that they might pride themselves upon him, as producing such men. And he saith, *always striving for you in prayers.* He said not simply 'praying,' but *striving*[1], trembling and fearing. *For I bear him witness*, he saith, *that he hath a zeal for you.* A trustworthy witness. *That he hath*, he saith, *a great zeal for you*, that is, that he loveth you exceedingly; and burneth with passionate affection for you. *And them that are in Laodicea, and them in Hierapolis.* He commendeth him to those also. But whence were they to know this? It is likely indeed that they had heard; however, they would learn it when the Epistle was read. For he saith, *Cause that it be read also in*

Col. 1, 8.

[1] ἀγωνιζόμενος.

[a] One Ms. 'and so he adds, *who is one of you.*' Ed. Par. conj. τῷ for τὸ, 'again (he commends him) by saying.'

the church of the Laodiceans. That ye may stand perfect, he saith. At once he both accuseth them, and without offensiveness gives them advice and counsel. For it is possible both to be perfect, and withal not to stand, as if one were to know all, and still be wavering; it is possible also not to be perfect, and yet to stand, as if one were to know a part, and stand [not[b]] firmly. But this man prayeth for both: *That ye may stand perfect,* he saith. See how again he has reminded them of what he said about the Angels, and about life. *And complete,* he saith, *in all the will of God.* It is not enough, simply to do His will. He that is *filled*[1], suffereth not any other will to be within him, for if so, he is not wholly filled[c]. *For I bear him witness,* he saith, *that he hath great zeal.* Both *zeal,* and *great;* both are intensitive. As he saith himself, when writing to the Corinthians, *For I am jealous over you with a godly jealousy.* Hom. XII. [1] πεπληρωμένος 2 Cor. 11, 2.

Ver. 14. *Luke, the beloved physician, greeteth you.* This is the Evangelist. It is not to lower this man that he placeth him after, but to raise the other, viz. Epaphras. It is probable that there were others called by this name[d]. *And Demas.* After saying, *Luke, the physician, greeteth you,* he added, *the beloved.* And no small praise is this, but even great exceedingly, to be beloved of Paul

Ver. 15. *Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his house.*

See how he cements, and knits them together with one another, not by salutation only, but also by interchanging his Epistles. Then again he pays a compliment[2] by addressing him individually. And this he doth not without a reason, but in order to lead the others also to emulate his zeal. For it is not a small thing not to be numbered with the rest. Mark further how he shews the man to be great, seeing his house was a church. [2] χαρίζεται

Ver. 14. *And when this Epistle hath been read among you, cause that it be read also in the church of the Laodiceans.* I suppose there are some of the things therein written, which

[b] Hales seems right in expunging this word; otherwise the sense is 'though not.'

[c] Ms. in Brit. M. πεπληρωται, for πεπληροφορηται, 'fully assured.'

[d] i. e. Luke. Perhaps, *and Demas,* should come after the next clause.

Colos. 4,17.18. it was needful that those also should hear. And they would have the greater advantage of recognising their own errors in the charges brought against others.

And that ye likewise read the Epistle from Laodicea. Some say that this is not Paul's to them, but theirs to Paul, for he said not that to the Laodiceans, but that written *from Laodicea.*

Ver. 17. *And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.* Wherefore doth he not write to him? Perhaps he needed it not, but only a bare reminding, so as to be more diligent.

Ver. 18. *The salutation by the hand of me, Paul.* This is a proof of their sincerity and affection; that they both looked at his handwriting, and that with emotion. *Remember my bonds.* Wonderful! How great the consolation! For this is enough to cheer them on to all things, and make them bear themselves more nobly in their trials; but he made them not only the braver, but also the more nearly interested. *Grace be with you. Amen.*

1 οἰκετίρους (2) It is great praise, and greater than all the rest, his saying of Epaphras, *who is* [*one*] *of you, a servant of Christ.* And he calleth him a minister for them, like as he termeth himself also a minister of the Church, as when he saith, *Whereof I Paul am made a minister.* To the same dignity he advances this man; and above he calleth him a *fellow-servant,* and here, a *servant. Who is of you,* he saith, as if speaking to a mother, and saying, 'who is of thy womb.' But this praise might have gendered envy; therefore he commendeth him not from these things only, but also from what had regard to themselves; and so he does away with envy, both in the former place, and here. *Always,* he saith, *striving for you,* not now only, whilst with us, to make a display; nor yet only whilst with you, to make a display before you. By saying, *striving,* he hath shewed his great earnestness. Then, that he might not seem to be flattering them, he added, *that he hath a great zeal for you, and for them that are in Laodicea, and them in Hierapolis.* And the words, *that ye may stand perfect,* are not words of flattery, but of a reverend Master. Both *complete,* he saith, *and perfect.* The one he granted them, the other he said was lacking. And he said not, 'that ye be not shaken,' but, *that ye may stand.*

Col. 1, 23.

ib. 1, 7.

Their being saluted, however, by many, is refreshing to them, seeing that not only their friends from among themselves, but others also, remember them. Hom. XII.

And say to Archippus, Take heed to the ministry which thou hast received in the Lord. His chief aim is to subject them to him[1] entirely. For they could no more have complaint against him for rebuking them, when they themselves had taken it all upon them; for it is not reasonable to talk to the disciples about the master. But to stop their mouths, he writes thus to them; *Say to Archippus*, he saith, *Take heed.* This word is every where used to alarm; as when he saith, *Take heed of dogs. Take heed lest any man spoil you. Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.* And he always so expresses himself when he would terrify. *Take heed*, he saith, *to the ministry which thou hast received in the Lord, that thou fulfil it.* He doth not even allow him the power of choosing, as he saith himself, *For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me. That thou fulfil it*, continually using diligence. *Which thou hast received in the Lord.* Again, the word *in* means *by, the Lord.* He gave it thee, not we. He subjects them also to him[2], by shewing that they had been committed to his hands by God.

[1] i.e. Archippus.

Phil. 3, 2. Col. 2, 8. 1 Cor. 8, 9.

1 Cor. 9, 17.

[2] i.e. Archippus.

Remember my bonds. Grace be with you. Amen. He hath released their terror. For although their master be in bonds, yet *grace* releaseth him. This too is of grace, the granting him to be put in bonds. For hear Luke saying, The Apostles returned *from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name.* For both to suffer shame, and to be put in bonds, is indeed to be *counted worthy.* For, if he that hath one whom he loveth, deemeth it gain to suffer aught for his sake, much rather then is it so to suffer for Christ. Repine we not then at our tribulations for Christ's sake, but remember we also Paul's bonds, and be this our exhortation. For instance; dost thou exhort any to give to the poor for Christ's sake? Remind them of Paul's bonds, and bemoan thy misery and theirs, seeing that he indeed gave up even his body to bonds for His sake, but thou wilt not give a portion

Acts 5, 41.

Moral.

Colos. 4, 20. even of thy food. Art thou lifted up because of thy good deeds? Remember Paul's bonds; and that thou hast suffered nought of that kind, and thou wilt be lifted up no more. Covetest thou what is thy neighbour's? Remember Paul's bonds, and thou wilt see how unreasonable it is, that whilst he was in perils, thou shouldest be in delights[1]. Again, is thine heart set upon self-indulgence? Picture to thy mind Paul's prison-house; thou art his disciple, thou art his fellow-soldier. How is it reasonable, that thy fellow-soldier should be in bonds, and thou in luxury? Art thou in affliction? Deemest thou thou art forsaken? Hear Paul's words[2]; and thou wilt see, that to be in affliction is no proof of being forsaken. Wouldest thou wear silken robes? Remember Paul's bonds; and these things will appear to thee more worthless than filth-bespattered rags. Wouldest thou array thee with golden trinkets? Picture to thy mind Paul's bonds, and these things will seem to thee no better than a withered bulrush. Wouldest thou tire thine hair, and be beautiful to see? Think of Paul's squalidness within that prison-house, and thou wilt burn for that beauty, and deem this the extreme of ugliness, and wilt groan bitterly through longing for those bonds. Wouldest thou daub thee with pastes and pigments, and such like things? Think of his tears: a three-years space, night and day, he ceased not to weep. With this adorning deck thy cheek; these tears do make it bright. I say not, that thou weep for others, (I wish indeed it could be even so, but this is too high for thee,) but for thine own sins. I advise thee this to do. Hast thou ordered thy slave to be put in bonds, angry, and exasperated? Remember Paul's bonds, and thou wilt straightway stay thine anger; remember that we are of the bound, not the binders, of the bruised in heart, not the bruisers. Hast thou lost selfcontrol[3], and shouted loud in laughter? Think of his lamentations, and thou wilt groan; such tears will shew thee brighter far. Seest thou any rioting and dancing? Remember his tears. What fountain has gushed forth so great streams as those eyes did tears? *Remember my tears*, he saith, as here *bonds*. And with reason he spoke thus to them, when he sent for them from Ephesus to Miletus. For he was then speaking to teachers. He demands of those therefore, that they should

[1] al. in covetings.

[2] al. bonds.

Acts 20, 31.

[3] διαχύθης.

Acts 20, 31.

gather [others] together[e], also, but of these that they should only encounter dangers. Hom. XII.

What fountain wilt thou compare to these tears? That in Paradise, which watereth the whole earth? But thou wilt have mentioned nothing like it. For this fount of tears watered souls, not earth. If one were to shew us Paul bathed in tears, and groaning, would not this be better far to see, than countless choirs gaily crowned? I am not now speaking of you; but, if one, having pulled away from the theatre and the stage some wanton fellow, burning and drunken with carnal love, were to shew him a young virgin in the very flower of her age, surpassing her fellows, both in other respects, and in her face more than the rest of her person, having an eye, tender and soft, that gently[f] resteth, and gently rolleth, moist, mild, calmly smiling, and arrayed in much modesty and much grace, fringed with dark lashes both under and over, having an eyeball, so to speak, alive, a forehead radiant; underneath, again, a cheek shaded to exact redness, lying smooth as marble, and even; and then any one should shew me Paul weeping; leaving that maiden, I would have eagerly sprung away to the sight of him; for from his eyes there beamed spiritual beauty. For that other transporteth the souls of youths, it scorcheth and inflameth them; but this, on the contrary, subdueth them. Whoso gazeth upon his eyes, thereby maketh that of his soul more beauteous, he curbeth his belly; he filleth himself with the love of wisdom, with much sympathy: this[1] is able to soften even a soul of adamant. With these tears the Church is watered, with these souls are planted; yea, though there be fire sensible and substantial, yet can these tears quench it; these tears quench the fiery darts of the wicked one. (3)

[1] 2 Mss. τοῦτο.

Remember we then these tears of his, and we shall laugh to scorn all present things. These tears did Christ pronounce blessed, saying, *Blessed are they that mourn, and blessed are they that weep, for they shall laugh.* Such tears did Isaiah too, and Jeremiah weep; and the former said, *Leave me alone, I will weep bitterly:* and the latter, *Who*

Matt. 5, 4. Luke 6, 21. Is. 22, 4. LXX. Jer. 9, 1.

[e] συνάγων. The Translator suggests that this may mean, 'as he had done, by warning *with tears*.' Hales would read συναλγεῖν, 'to sympathise.'

[f] ἠρέμα, which some copies omit.

Colos. 4, 16. *will give my head water, and mine eyes fountains of tears?* as though the natural fount were not enough.

Nothing is sweeter than these tears; sweeter are they than any laughter. They that mourn, know how great consolation it possesseth. Let us not think this a thing to be deprecated, but one to be even exceedingly prayed for; not that others may sin, but that, when they sin, we may be heart-broken for them. Remember we these tears, these bonds. Surely too upon those bonds tears descended; but [it was that[g]] the death of the perishing, of those that had bound him in them, suffered him not to taste the pleasure of the bonds. For, for their sake he grieved, being His disciple that bewept the priests of the Jews; not because they were going to crucify Him, but because they were themselves perishing. And He doeth not this Himself alone, but He thus exhorteth others also, saying, *Daughters of Jerusalem, weep not for Me.* These eyes saw Paradise, saw the third heaven: but I count not them so blessed because of this sight, as because of those tears, by the which they saw Christ. Blessed, indeed, was that sight, for he himself even glories in it[1], saying, *Have I not seen Jesus Christ our Lord?* but more blessed so to weep.

Luke 23, 28.

[1] σεμνύνεται. 1 Cor. 9, 1.

In that sight many have been partakers, and those who have not so been, Christ again calls blessed, saying, *Blessed are they that have not seen, and yet have believed;* but unto this not many have attained. For if to stay here for Christ's sake were more needful than to depart to Him, on account of the salvation of others; surely then to groan for others' sakes, is more needful even than to see Him. For if for His sake to be in hell[h], is rather to be desired, than to be with Him; and to be separated from Him for His sake more to be desired than to be with Him, (for this is what he said, *For I could wish that myself were accursed from Christ,*) much more is weeping for His sake. *I ceased not,* he saith, *to warn every one with tears.* Wherefore? Not fearing the dangers; no; but as if one sitting by a sick man's side, and not knowing what would be the end, should weep for affec-

John 20, 29.

Phil. 1, 23. 24.

Rom. 9, 3.

Acts 20, 31.

[g] These words seem to supply the meaning.

[h] See St. Chrysostom on Rom. ix. 3. where he says the wish was 'to be separated from His presence, not from His love.'

tion, fearing lest he should lose his life; so too did he; when he saw any that were diseased, and could not prevail by rebuke[1], he thenceforward wept. So did Christ also, that haply they might reverence His tears: thus; one sinned, He rebuked him; the rebuked spat upon Him, and sprang aloof; He wept, that haply He might win him even so.

[1] ἐπιπλῆξαι.

(4) Remember we these tears: thus let us bring up our daughters, thus our sons; weeping when we see them in evil. As many women as wish to be loved, let them remember Paul's tears, and groan: as many of you as are counted blest, as many as are in bridal chambers, as many as are in pleasure, remember these; as many as are in mourning, exchange tears for tears. He mourned not for the dead; but for those that were perishing whilst alive. Shall I tell of other tears? Timothy also wept; for he was this man's disciple; wherefore also when writing to him he said, *Being mindful of thy tears, that I may be filled with joy.* Many weep even from pleasure. So it is a thing that resulteth from pleasure, and pleasure of the utmost intensity. So far are the tears which proceed from such sorrow from being painful: yea, they are even better far than those which come of worldly pleasure. Hear the Prophet saying, *The Lord hath heard the voice of my weeping.* For where are tears not useful? in prayers? in admonitions? But we get them an ill name, by using them not to what they are given us for. When we entreat a sinning brother, we ought to weep, beating our breasts and groaning; when we exhort any one, and he giveth us no heed, but goeth on perishing, we ought to weep. These are the tears of heavenly wisdom. When however one is in poverty, or bodily disease, or dead, not so; for these are not things worthy of tears.

2 Tim. 1, 4.

Ps. 6, 8.

As then we gain an ill name for laughter also, when we use it out of season; so too do we for tears, by having recourse[2] to them unseasonably. For the virtue[3] of each thing then discovers itself when it is brought to its own fitting work[4], but when to one that is alien to it, it doth no longer so. For instance, wine is given for cheerfulness, not drunkenness, bread for nourishment, sexual intercourse for the procreation of children. As then these things from being abused have gained an ill report, so also have tears. Be there a law laid

[2] μεταχειρίζοντες.
[3] ἀρετή.
[4] ἔργον.

Colos. 4, 16. down, that they be used in prayers and exhortations only, and see how desirable a thing they will become. Nothing doth so wipe out sins, as tears. Tears shew even this bodily countenance beautiful; for they win the spectator to pity, they make it respected in our eyes. Nothing is sweeter than tearful eyes. For this is the noblest member we have, and the most beautiful, and the soul's own. And therefore we are so bowed therewith, as though we saw the soul itself lamenting.

I have not spoken to you without a reason; but in order that ye may cease your attendance at weddings, at dancings, at satanical performances[1]. For see what the devil hath invented. Since nature itself hath withheld women from the stage, and the disgraceful[2] things enacted there, he hath introduced into the women's chamber the furniture of the theatre, I mean, wantons and harlots. This pestilence the custom of marriages hath introduced, or rather, not of marriage, God forbid! but of our own silliness. What is it thou doest, O man? Thou marriest a wife for chastity, and procreation of children; what then mean these harlots? That there may be, one answereth, greater gladness[3]. And yet is not this rather madness[4]? Thou insultest thy bride, thou insultest the women that are invited. For if they are[5] delighted with such proceedings, the thing is an insult. If to see harlots acting indecorously conferreth any honour, wherefore dost thou not drag thy bride thither, that she too may see it? It is quite indecent and disgraceful to introduce into one's house lewd fellows and dancers, and all that satanic pomp.

[1] χοροῖς.

[2] ἀσέμνων

[3] εὐφροσύνη

[4] ἀφροσύνη

[5] i. e. if they are supposed to be.

Remember, he saith, *my bonds*. Marriage is a bond, a bond ordained of God, a harlot is a severing and a dissolving. It is permitted you to embellish marriage with other things, such as full tables, and apparel. I do not cut off these things, lest I should seem to be clownish to an extreme; and yet Rebecca was content with her veil[6] only; still I do not cut them off. It is permitted you to embellish and set off marriage with apparel, with the presence of reverend men and reverend women. Why introducest thou those mockeries[1]? why those monsters? Tell us what it is thou hearest from them?

Gen. 24, 65.

[6] ῥιῤίστρον. 'summer robe.'

[1] ἐπιχάρματα, subjects of rejoicing for the enemy.

What? dost thou blush to tell? Dost thou blush, and yet force them to do it? If it is honourable, wherefore dost thou not do it thyself as well? but if disgraceful, wherefore dost thou compel another? Every thing should be full of chasteness, of gravity, of orderliness; but now I see the reverse, people frisking like camels and mules. For the virgin, her chamber[k] is the only befitting place. 'But,' saith one, 'she is poor.' Because she is poor, she ought to be modest also; let her have her character[1] in the place of a fortune. Has she no dowry to give with herself? Then why dost thou make her otherwise contemptible[1] through her life and manners? I praise the custom, that virgins attend to do honour to their fellow; that matrons attend to do honour to her who is made one of their order. Rightly hath this been ordered. For these are two companies, one of virgins, the other of the married; the one are giving her up, the other receiving her. The bride is between them, neither virgin, nor wife, for she is coming forth from those, and entering into the fellowship of these. But those harlots, what mean they? They ought to hide their faces when marriage is celebrated; they ought to be dug into the earth, (for harlotry is the corruption of marriage,) but we introduce them at our marriages. And, when ye are engaged in any work, ye count it ill-omened to speak even a syllable of what is adverse to it; for instance, when thou sowest, when thou drawest off the wine from thy vats, thou wouldest not, even if asked, utter a syllable about vinegar[m]; but here, where the object is chasteness, introduce ye the vinegar? for such is an harlot. When ye are preparing sweet ointment, ye suffer nought ill-scented to be near. Marriage is a sweet ointment. Why then introducest thou the foul stench of the dunghill[2] into the preparation of thy ointment? What sayest thou? Shall a virgin dance, and yet feel no shame before her fellow? For she ought to have more gravity than the other; she hath at least come forth from the [nurse's] arm[3], and not from the palæstra. For a virgin ought not to appear publicly[4] at all at a marriage.

[1] τρόπον

[2] βορβόρου

[3] ἐξ ἀγκάλης

[4] φαίνεσθαι

[k] θάλαμος, which is used for any retired chamber.

[l] Some copies add, (let her gain respect through).

[m] τὰ ὄξινον σημαίνοντα οὐδ' ἂν ἀποκρίνοιο. al. καὶ οἴνων μὲν ἐκεῖ τὰ ὄξινον σημαίνοντα ἀποκρίνεις, 'and in that case thou keepest the very names of vinegar away from thy wines.'

Colos. 4, 15. (5) Seest thou not how in kings' houses, the honoured are within, about the king, the unhonoured without? Do thou too be within about the bride. But remain in the house in chasteness, expose not thy virginity. Either company is standing by, the one to shew of what sort she is whom they are giving up, the other in order that they may guard her. Why disgracest thou the virgin estate? For if thou art such as this, the same will the bridegroom suspect her to be. If thou wishest to have men in love with thee, this is the part of saleswomen, green-grocers, and handicrafts-people. Is not this a shame? To act unseemly is a shame even though it be a king's daughter[n]. For doth her poverty stand in the way? or her course of life? Even if a virgin be a slave, let her abide in modesty. *For in Christ Jesus there is neither bond nor free.* Gal. 3, 28.

What? is marriage a theatre? It is a mystery and a type of a mighty thing; and even if thou reverence not it, reverence that whose type it is. *This*, saith he, *is a great mystery, but I speak concerning Christ and the Church.* It is a type of the Church, and of Christ, and dost thou introduce harlots at it? If then, saith one, neither virgins dance, nor the married, who is to dance? No one, for what need is there of dancing? In the Grecian mysteries there are dancings, but in ours, silence and decency, modesty, and bashfulness. A great mystery is being celebrated: forth with the harlots! forth with the profane! How is it a mystery? They come together, and the two make one. Wherefore is it that at his entrance indeed, there is no dancing, no cymbals, but great silence, great stillness; but when they come together, making not a lifeless image, nor yet the image of any thing upon earth, but of God Himself, thou introducest so great an uproar, and disturbest those that are there[o], and puttest the soul to shame, and confoundest it? They come, about to be made one body. See again a mystery of love! If the two become not one, so long as they continue two, they make not many, but when they are come into oneness, they then make many. What do we learn from this? That great is the power of union. The wise counsel of God at the begin-

[n] i. e. at whose wedding it is done.

[o] 'τοὺς ὄντας. Possibly 'those that are [that image.]' Downes proposes συνόντας with some probability.

ning divided the one into two; and being desirous of shewing that even after division it remaineth still one, He suffered not that the one should be of itself enough for procreation. For he is not one who is not yet [united[p],] but the half of one; and it is evident from this, that he begetteth no offspring, as was the case also beforetime[q]. Seest thou the mystery of marriage? He made of one, one[r]; and again, having made these two, one, He so maketh one, so that now also man is produced of one. For man and wife are not two men, but one Man. And this may be confirmed from many sources; for instance, from James[s], from Mary the Mother of Christ, from the words, *He made them male and female.* If he be the head, and she the body, how are they two? Therefore the one holdeth the rank of a disciple, the other of a master, the one of a ruler, the other of a subject. Moreover, from the very fashioning of her body, one may see that they are one, for she was made from his side, and they are, as it were, two halves.

Hom. XII.

Gen. 1, 27.

For this cause He also calleth her a help, to shew that they are one; for this cause He setteth their cohabitation before both father and mother, to shew that they are one. And in like manner a father rejoiceth both when son and daughter marry, as though the body were hastening to join a member of its own; and though so great a charge and expenditure of money is incurred, still he cannot bear with indifference to see her[t] unmarried. For as though her own flesh itself were severed from her[u], each one separately is imperfect for the procreation of children, each one is imperfect as regards the constitution of this present life. Wherefore also the Prophet saith, *the residue of thy spirit.*

Gen. 2, 18. Ib. 24.

Mal. 2, 15. LXX.

[p] ὁ οὐδέπω. The word ἡνωμένος, which Ed. Par. would supply, may be understood.

[q] καθάπερ καὶ πρότερον. Downes and others give up this passage as corrupt. The Translator suggests, 'as was the case with Adam before Eve was formed.' There is still a difficulty, though this has a meaning, in that God withheld the power then from the undivided Man, as he does now from the not yet reunited.

[r] i. e. 'one other.' Savile needlessly conjectures 'two.'

[s] The word is declined, and so would not mean Jacob. One Ms. has Joseph, which is no plainer. One would expect a solution from the end of Hom. v. but none seems to occur there, unless Jacob's birth after Rebecca's long barrenness be deemed sufficient.

[t] implied in αὐτῇ below. The word is of common gender.

[u] αὐτῇ, the Translator suggests αὐτῆς, 'as though the flesh itself was severed away.' This lessens the difficulty, but is against all copies.

Colos. 4. 15. And how become they one flesh? As if thou shouldest take away the purest part of gold, and mingle it with other gold; so in truth here also the woman receiving the richest part fused by pleasure, nourisheth it and cherisheth it, and withal contributing her own share, restoreth it back a Man. And the child is a sort of bridge, so that the three become one flesh, the child connecting, on either side, each to other. For like as two cities, which a river divides throughout, become one, if a bridge connect them on both sides, so is it in this case; and yet more, for the very bridge in this case is formed of the substance of each. And by this argument[1] they are one, as the body and the head are one body[x]; for they are divided by the neck; but not divided more than connected, for it, lying between them, brings together each with the other; and it is the same as if a chorus that had been severed should, by taking one part of itself from this quarter, and the other again from the right, make one; or as these when come into close rank, and extending hands, become one; for the hands extended admit not of their being two. Therefore to wit He said with accuracy of expression, not 'they shall be one flesh,' but *unto one flesh*[2], namely, that of the child wherein they are connected together. What then? when there is no child, will they not be still two then? Nay, it is plain [they will not], for their coming together hath this effect, diffusing and commingling the bodies of both. And as one who hath cast ointment into oil, hath made the whole one; so in truth is it also here.

[1] τῷ λόγῳ τούτῳ

[2] εἰς σάρκα μίαν Gen. 2, 25. LXX.

(6) I know that many are ashamed at what is said, and the cause of this is your own lasciviousness, and unchasteness. The fact of marriages being thus performed, thus depraved, hath gained the thing an ill repute: for *marriage is honourable, and the bed undefiled.* Why art thou ashamed of the honourable, why blushest thou at the undefiled? This is for heretics[y], this is for such as introduce harlots thither. For this cause I am desirous of having it thoroughly purified, so as to bring it back again to its proper nobleness, so as to stop the mouths of the

Heb. 13, 4.

[x] al. 'They are one as all the members of the body, jointed together to the head, become one body, though divided by the neck. But here they are not divided, &c.'

[y] On 1 Tim. iv. 3. Tr. p. 93. he mentions the Manichees, Marcionites, and Encratites.

heretics. The gift of God is insulted, the root of our generation; for about that root there is much dung and filth. This then let us cleanse away by our discourse. Endure then a little while, for he that holdeth filth must endure the stench. I wish to shew you that ye ought not to be ashamed at these things, but at those which ye do; but thou, passing by all shame at those, art ashamed at these; surely then thou condemnest God Who hath thus decreed. Hom. XII.

Shall I tell how marriage is also a mystery of the Church? Christ came unto the Church, and was made of her, and conversed with her by a spiritual intercourse[1], *for*, saith one, *I have espoused you to one husband, a chaste virgin.* And that we are of Him, hear how he saith, we all are of His members, *and of His flesh.* Thinking then on all these things, let us not cast shame upon so great a mystery. Marriage is a type of the presence of Christ, and art thou drunken at it? Tell me; if thou sawest an image of the king, wouldest thou dishonour it? By no means.

[1] συνουσίᾳ

2 Cor. 11, 2.

Eph. 5, 30.

Now the practices at marriages seem to be matters of indifference, but they are the causes of great mischiefs. All is full of lawlessness. *Filthiness, and foolish talking, and jesting, let it not proceed*, saith he, *out of your mouth.* Now all these things are filthiness, foolish talking, and jesting; and not these simply, but with aggravation, for the thing has become an art, and there are great praises for those that pursue it. Sins have become an art! We pursue them not in any chance way, but with earnestness, with science, and thenceforth the devil takes the command of his own array. For where drunkenness is, there is unchasteness: where filthy talking, there the devil is at hand bringing in his own contributions; with such an entertainment, tell me, dost thou celebrate the mystery of Christ? and invitest thou the devil?

Eph. 5, 4; 4, 29.

I dare say you consider me offensive. For this too is a property of extreme pervertedness, that even one that rebuketh you[2] incurs your ridicule as one that is austere. Hear ye not Paul, saying, *Whatsoever ye do, whether ye eat or drink or whatsoever ye do, do all to the glory of God?* But ye do all to ill report and dishonour. Hear ye not

1 Cor. 10, 31.

[2] Some add, 'instead of what he ought to receive.'

Colos. 4, 15. Ps. 2, 11. the Prophet, saying, *Serve the Lord with fear, and rejoice unto Him with trembling?* But ye are wholly without restraint[a]. Is it not possible both to enjoy pleasure, and to do so with safety? Art thou desirous of hearing beautiful songs? Best of all indeed, thou oughtest not; nevertheless, I condescend if thou wilt have it so: do not hear those Satanic ones, but spiritual. Art thou desirous of seeing choirs of dancers[1]? Behold the choir of Angels. And how is it possible, saith one, to see them? If thou drive away all these, even Christ will come to such a marriage, and Christ being present, the choir of Angels is present also. If thou wilt, He will even now work miracles, as He did then; He will make even now the water, wine; and what is more wonderful, much, He will convert this unstable and dissolving pleasure, this cold desire, and change it into spiritual. This is to make of water, wine. Where pipers are, no where there is Christ; but even if He should have entered, He first casts those forth[b], and then He works His wonders. What can be more disagreable than this Satanic pomp? where every thing is inarticulate[2], every thing without significancy; and if there be any thing articulate, again all is shameful, all is noisome.

[1] χορεύοντας

John 2.

[2] ἄναρθρον ἄναρθρον

(7) Nothing is more pleasurable than virtue, nothing sweeter than orderliness, nothing more amiable than gravity. Let any celebrate such a marriage as I speak of; and he shall find the pleasure; but what sort of marriages these are, take heed. First seek a husband for the virgin, who will be truly a husband, and a protector; as though thou wert intending to place a head upon a body; as though about to give not a slave, but a daughter into his hands. Seek not money, nor splendour of family, nor greatness of country; all these things are superfluous; but piety of soul, gentleness, the true understanding[3], the fear of God, if thou wishest thy darling[4] to live with pleasure. For if thou seek a wealthier husband, not only wilt thou not benefit her, but thou wilt even harm her, by making her a slave instead of free. For the pleasure she will reap from her golden trinkets will not

[3] σύνεσιν

[4] θυγατρίον.

[a] διαχεῖσθε, are dissolute, lit. 'poured abroad.'

[b] As when He would raise Jairus' daughter, Matt. 9, 25.

be so great as will be the annoyance that comes of her slavery. I pray thee, seek not these things, but most of all, one of equal condition; if however this cannot be, rather one poorer than in better circumstances; if at least thou be desirous not of selling[1] thy daughter to a master, but of giving[2] her to a husband. When thou hast thoroughly investigated the virtue of the man, and art about to give her to him, beseech Christ to be present: for He will not be ashamed to be so; it is the mystery of His presence. Yea rather beseech Him even in the first instance, to grant her such a suitor. Be not worse than the servant of Abraham, who, when sent on a pilgrimage so important, knew whither he ought to have recourse; wherefore also he obtained every thing. When thou art taking anxious pains, and seeking a husband for her, pray; say unto God, 'whomsoever Thou wilt do Thou provide:' into His hands commit the matter; and He, honoured in this way by thee, will requite thee with honour.

Hom. XII.

[1] ἀποδόσθαι
[2] ἐκδοῦναι

Two things indeed it is necessary to do; to commit the thing into His hands, and to seek such a person as He Himself would approve, one that is orderly and chaste.

When[d] then thou makest a marriage, go not round from house to house borrowing mirrors and dresses; for the matter is not one of display, nor dost thou lead thy daughter to a pageant; but decking out thine house with what is in it, invite thy neighbours, and friends, and kindred. As many as thou knowest to be of a good character, those invite, and bid them be content with what there is. Let no one from the orchestra be present, for such expense is superfluous, and unbecoming. Before all the rest, invite Christ. Knowest thou whereby to invite Him? Whosoever, saith He, *hath done it to one of these least, hath done it to Me.* And think it not an annoying thing[3] to invite the poor for Christ's sake; to invite harlots is an annoyance. For to invite the poor is a means of wealth, the other of ruin. Adorn the bride not with these ornaments that are made of gold, but with gentleness and modesty, and the customary robes; in place of all golden ornament and braiding, arraying her in blushes, and shamefacedness, and the not desiring such things. Let there be no uproar, no confusion; let the bridegroom be called, let

Mat. 25, 45.

[3] δυσάριστον

[d] Here he addresses the mother, all the participles being feminine.

Colos. 4, 18. him receive the virgin. The dinners and suppers, let them not be full of drunkenness, but of spiritual pleasure. For from such a marriage there will spring good things innumerable, and the things of this life will be in security; but from the marriages that now are celebrated, (if at least one ought to call them marriages and not pageants,) how many are the evils! The banquet hall is no sooner broken up, than straightway comes care and fear, lest aught that is borrowed should have been lost, and there succeeds to the pleasure melancholy intolerable. But this distress belongs to the mother-in-law [1],—nay, rather not even is the bride herself free; all that follows at least belongs to the bride herself. For to see all broken up, is a ground for sadness; to see the house desolate, is an occasion for dejection.

[1] κηδεστρία.

There is Christ, here is Satan; there is cheerfulness, here anxious care; there pleasure, here pain; there expense, here nothing of the kind; there indecency, here modesty; there envy, here no envy; there drunkenness, here soberness, health, temperance. Bearing in mind all these things, let us stay the evil at this point, that we may please God, and be counted worthy to obtain the good things promised to them that love Him, through the grace and love toward man of our Lord Jesus Christ, with Whom, to the Father, together with the Holy Ghost, be glory, power, honour, now and for ever, and world without end. Amen.

HOMILIES

OF

S. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE,

ON

THE FIRST EPISTLE OF S. PAUL THE APOSTLE

TO THE

THESSALONIANS.

HOMILY I.

1 Thess. i. 1, 2, 3.

Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.

Wherefore then, when writing to the Ephesians[a], and having Timothy with him, did he not include him with himself (in his salutation), known as he was to them and admired. For he says, *Ye know the proof of him, that as a son with the father, he hath served with me in the Gospel;* and again, *I have no man like-minded who will naturally care for your state;* but here he does associate him with himself. It seems to me, that he was about to send him immediately, and it

Phil. 4, 22.

v. 20.

[a] This mistake cannot be charged on the transcribers, as Timothy is mentioned in Phil. 1, 1.

1 Thes. 1, 3. was superfluous for him to write, who would almost overtake the letter. For he says, *Him therefore I hope to send presently.* But here it was not so; but he had just returned to him, so that he naturally joined in the letter[1]. For he says, *Now when Timotheus came from you unto us.* But why does he place Silvanus before him, though he testifies to his numberless good qualities, and prefers him above all? Perhaps Timothy wished and requested him to do so from his great humility; for when he saw his master so humble-minded, as to associate his disciple with himself, he would much the more have desired this. For he says,

Phil. 2, 23.

[1] ἐπέστειλεν. 1 Thess. 3, 6.

Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians. Here he gives himself no title—not 'an Apostle,' not 'a Servant,' I suppose, because the men were newly instructed, and had not yet had any experience of him[b], he does not mention his rank; and at any rate, it was as yet the beginning of his preaching to them.

To the Church of the Thessalonians, he says. And well. For since it is probable there were few, and they not yet formed into a body, on this account he consoles them with the name of the Church. For where much time had passed, and the congregation of the Church was large, he does not apply this term. But because the name of the Church is a name of multitude, and of a system now compacted, on this account he calls them by that name.

In God the Father, he says, *and the Lord Jesus Christ. Unto the Church of the Thessalonians,* he says, *which is in God.* Behold again the expression, *in*[c], applied both to the Father and to the Son. But he says, *in God,* because there were many assemblies[d], both Jewish and Grecian. It is a great dignity, and to which there is nothing equal, that it is *in God.* God grant therefore that this Church may be so addressed! But I fear that it is far from that appellation. For if any one is the servant of sin, he cannot be said to be *in God,* (if any one walks not according to God, he cannot be said to be in God[e].)

[b] αὐτοῦ, perhaps 'of the thing.'

[c] B. (Ms. Burney 48. Brit. Mus.) and Catena have ἐν for Θεῷ, Sav. mar. has ἐν Θεῷ, and the sense does not allow the other, 'the word *God.*'

[d] ἐκκλησίαι. Churches, or assemblies. New converts would be more familiar with the word in its secular sense.

[e] Clause added in B. Hales would put '*grace* &c.' after the next clause.

Grace be unto you, and peace. Do you perceive his encomiums at the very commencement of his Epistle? *We give thanks to God always for you all, making mention of you in our prayers.* For to give thanks to God for them is the act of one testifying to their great advancement, when they are not only praised themselves, but God also is thanked for them, as Himself having done it all. He teaches them also to be moderate, all but saying, that[f] it is all of the power of God. That he gives thanks for them, therefore, he declares on account of their good conduct, but that he remembers them in his prayers, proceeds from his love towards them. Then shewing them that he not only remembers them in his prayers, but apart from his prayers, he says, what he often does, *Remembering without ceasing your work of faith and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.* What is remembering without ceasing? Either remembering before God and the Father, or remembering your labour of love that is in sight of God and the Father. But he has not said merely, *Remembering without ceasing;* but, *you.* Then again, that you may not think that this *you* is said simply, he has added, *in the sight of God and the Father.* For because no one amongst men was praising their actions, no one giving them any reward, he adds also this, all but saying, 'Be of good cheer; you labour in the sight of God.' What is *the work of faith?* That nothing has turned aside your stedfastness[1]. For this is the work of faith. If thou believest, suffer all things; if thou dost not suffer, thou dost not believe. For are not the things promised such, that he who believes would choose[g] to suffer even ten thousand deaths? The kingdom of heaven is set before him, and immortality, and eternal life. He therefore who believes will suffer all things. Faith then is shewn through his works. Justly therefore hath he spoken thus, shewing that not lightly, but by your works, have you manifested it, by your stedfastness, by your zeal.

Hom. I.

[1] ὑπόστασιν

And your labour *of love.* Why? what labour is it to love[2]? Merely to love is none at all. But to love sincerely is great

[2] so B.

[f] B. 'that although ye work.'

[g] ἂν ἕλοιτο Hales conj. and B. for ἀνέλοιτο. But B. reads πεῖσαι for πείσοιτο, which suits ἀνέλοιτο, 'such as might persuade the believer to undergo.'

1 Thes. 1, 3. labour. For tell me, when many things are stirred up that would draw us from love, and we hold out against them all, is it not labour? For what did not these men suffer, that they might not revolt from their love? Did not they that warred on the Gospel[1] go to Paul's host, and not having found him, drag Jason before the rulers of the city? Tell me, is this a slight labour, when the seed had not yet taken root, to endure so great a storm, so many trials? And they demanded security of him. And having given security, (he says,) Jason sent away Paul. Is this a small thing, tell me? Did not Jason even expose himself to danger for him? and this he calls a labour of love, because they were thus bound to him.

Gr. Proclamation.

Acts 17, 5. 6.

See Acts 17, 9.

And observe: first he mentions their good actions, then his own, that he may not seem to boast, nor to love them by anticipation[i]. *And patience*, he says. For that persecution was not confined to one time, but was continual, and they warred not only with Paul, the master, but with his disciples also. For if they were thus affected towards those who wrought miracles, those venerable men; what think you were their feelings towards those who dwelt among them, their fellow-citizens, who had all of a sudden revolted from them? Wherefore this also he testifies of them, saying, *For ye became followers of the Churches of God which are in Judæa.*

1 Thess. 2, 14.

(2) *And of hope*, he says, *in our Lord Jesus Christ, in the sight of God and our Father.* He hath well spoken thus. For all these things proceed from faith and hope, so that what happened to them shewed not their fortitude only, but that they believed with full assurance in the rewards laid up for them. For on this account God permitted that persecutions should arise immediately, that no one might say, that the Proclamation was established lightly or by flattery, and that their fervour might be shewn, and that it was not human persuasion, but the power of God, that persuaded the souls of the believers, so that they were prepared even for ten thousand deaths, which would not have been the case, if the Proclamation had not immediately been deeply fixed and remained unshaken.

[i] προλήψει. Assuming good of them before trial.

Ver. 4, 5. *Knowing, brethren beloved, your election of God*[k]. *For our Gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake.* Hom. I.

What is this that he says? *Ye know what manner of men we were among you?* Here also he touches upon his own good actions, but covertly. For he wishes first to enlarge upon their praises, and what he says is something of this sort. We knew that you were men of great and noble sort, and that you were of the Elect. For this reason[1] we also endured all things for your sake. For this, *what manner of men we were among you*, is the expression of one shewing that with much zeal and much vehemence we were ready to give up our lives for your sake; and for this thanks are due not to us, but to you, because ye were elect. On this account also he says elsewhere, *Therefore I endure all things for the Elect's sakes.* 2 Tim. 2, 10. For what would not one endure for the sake of God's beloved? And having spoken of his own part, he all but says, For if you were beloved and elect, we suffer all things with reason. For not only did his praise of them confirm them, but his reminding them that they too themselves had displayed a fortitude corresponding[1] to their zeal: accordingly he says, [1] ἀντίρροπον

Ver. 6. *And ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost.*

Strange! what an encomium is here! The disciples have suddenly become masters! They not only heard the word, but they quickly arrived at the same height with Paul. But this is nothing to that which follows. For see whereunto he raises them, saying, *Ye became followers of the Lord.* How? *Having received the word in much affliction, with joy of the Holy Ghost.* Not merely in affliction, but in much affliction. And this we may learn from the Acts of the Apostles, how they raised a persecution against them. Acts 17, 5—8. And they troubled all the rulers of the city, and they instigated[2] the city against [2] ἀνεπτέρωσαν

[k] B. stops it, *brethren beloved of God, your election*, which is required by the comment as well as by the Greek.

[1] B. adds, 'both ye became imitators of us, and.'

1 Thes. 1, 6. them. And it is not enough to say, ye were afflicted indeed, and believed, but grieving. On the contrary, ye did it even exceedingly rejoicing. Which also the Apostles did: *Rejoicing*, it is said, *that they were counted worthy to suffer* Acts 5, 41. *shame for the name of Christ.* For it is this that is admirable. Although neither is that a slight matter, in any way to bear afflictions. But this now was the part of men surpassing human nature, and having, as it were, a body incapable of suffering.

But how were they followers of the Lord? Because He also endured many sufferings, and grieved not, but rejoiced. For He came to this willingly. For our sakes He emptied Himself. He was about to be spit upon, to be beaten and crucified, and He so rejoiced in suffering these things, that John 17, 1—5. He said to the Father, *Glorify Me.*

With joy of the Holy Ghost, he says. That no one may say, how speakest thou of *affliction?* how *of joy?* how can both meet in one? he has added, *with joy of the Holy Ghost.* The affliction is in things bodily, and the joy in things spiritual. How? The things which happened to them were grievous, but not so the things which sprang out of them, for the Spirit does not suffer it[m]. So that it is possible both for him who suffers, not to rejoice, when one suffers for his sins; and being beaten to rejoice, when one suffers for (3) Christ's sake. For such is the joy of the Spirit. In return for the things which appear to be grievous, it causes delight to spring up[n]. They have afflicted you, he says, and persecuted you, but the Spirit did not desert you[1], even in those circumstances. But as the Three Children in the fire were refreshed with dew, so also were you refreshed in afflictions. Song, ver. 27. And as there it was not of the nature of the fire to sprinkle dew, but of the *whistling wind*[o], so also here it was not of the nature of affliction to produce joy, but of the suffering for Christ's sake, and of the Spirit bedewing them, and in the furnace of temptation setting them at ease. Not merely with joy, he says, but *with much joy.* For this is of the Holy Spirit.

[1] οὐκ ἀφῆκεν ὑμᾶς

[m] οὐκ ἀφίησι. Perhaps, 'does not forsake us,' as just below.

[n] ἐκφύει. Sav. mar. ἐξάγει, B. (Ms. Burney 48. Brit. Mus.) εἰσάγει, 'brings in.' Downes had guessed ἀντεισάγει.

[o] διασυρίζοντος, as LXX. Dan. 3, 28. and so B. but Sav. δροσίζοντος, 'wind (or spirit) bedewing.'

Ver. 7. *So that ye were ensamples to all that believe in Macedonia and Achaia.* Hom. I.

And yet it was later that he went to them. But ye so shone, he says, that ye became instructors of those who received (the word) before you. And this is like the Apostle. ἀποστολικὸν For he did not say, that ye were ensamples in believing, but ye are an ensample to those who already believed, that is, how one ought to believe in God, ye taught, who from the very beginning entered into your conflict.

And in Achaia, he says; that is, in Greece.

Do you see how great a thing is zeal? that it does not require time, nor delay, nor procrastination, but it is sufficient only to venture[1] one's self, and all is fulfilled. Thus then these, who came in later to the Proclamation, became teachers of those who were before them. [1] παραστῆσαι

Let no one therefore despair, even though he has lost much time, and has done nothing. It is possible for him even in a little while to do so much, as he never has done in all his former time. For if he who before did not believe, shone so much at the beginning, how much more those who have already believed! Let no one, again, upon this consideration be remiss, because he perceives that it is possible in a short time to recover every thing. For the future is uncertain, and the Day of the Lord is[2] a thief, attacking us suddenly when we are sleeping. But if we do not sleep, it will not attack us as a thief, nor carry us off unprepared. For if we watch and be sober, it will not come on us as a thief, but as a royal messenger, summoning us to the good things prepared for us. But if we sleep, it comes upon us as a thief. Let no one therefore sleep, nor be inactive in virtue, for that is sleep. Do you not know how, when we sleep, our goods are not in safety, how easy they are to be assailed? But when we are awake, there needs not so much guarding. When we sleep, even with much guarding we often perish. There are doors, and bolts, and guards, and outer guards, and nevertheless the thief has come upon us. Moral. [2] B. is as

Why then do I say this? Because, if we wake we shall not need the help of others; but if we sleep, the help of others will profit us nothing, but even with this we shall perish. It is a good thing to enjoy the prayer of the Saints,

1 Thes. 1, 7. but it is when we ourselves also are on the alert. And what need, you say, have I of the prayer of others, if I am on the alert myself, and do not place myself in a situation to need it? I do not wish that you should; but we are always in need of it, if we think rightly. Paul did not say, what need have I of prayer? and yet those who prayed were not worthy of him[p], or rather not equal to him, and you say, what need have I of prayer? Peter did not say, What need have I of prayer, for *prayer*, he says, *was made without ceasing of the Church unto God for him.* And thou sayest, What need have I of prayer? On this account thou needest it, because thou thinkest that thou hast no need. Yea, though thou become as Paul, thou hast need of prayer. Do not exalt thyself, lest thou be humbled.

Acts 12, 5.

But, as I said, if we be active also ourselves, the prayers for us avail too. Hear Paul saying, *For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.* And again, *That for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.* And thou sayest, what need have I of prayer? But if we be idle, no one by praying for us will be able to profit us. What did Jeremiah profit the Jews? Did he not thrice draw nigh to God, and thrice hear, *Pray not thou for this people, neither lift up cry nor prayer, for I will not hear thee?* What did Samuel profit Saul? Did he not mourn for him even to his last day, and not merely pray for him only? What did he profit the Israelites? Did he not say, *God forbid that I should sin in ceasing to pray for you.* Did they not all perish? Do prayers then, you say, profit nothing? They profit even greatly: but it is when we also do something. For prayers indeed cooperate and assist, but a man 'acts with' one that is acting[q], and 'assists' one that is himself also working. But if thou remainest idle, thou wilt receive no great benefit.

Phil. 1, 19.

2 Cor. 1, 11.

Jer. 7, 16.

1 Sam. 12, 23.

(4) For if prayers had power to bring us to the kingdom while we do nothing, why do not all the Greeks become Christians? Do we not pray for all the world? Did not Paul also do this? Do we not intreat that all may be con-

[p] i. e. Worthy to pray for him. [q] So B. Edd. om. one &c.

verted? For tell me, why do not the wicked become good? Is it not then manifest, that it is because they do not choose to contribute any thing of themselves[r]? Prayers, then, profit greatly, but it is when we also contribute our own parts. HOM. I.

Would you learn how much prayers have profited? consider, I pray, Cornelius, Tabitha. Hear also Jacob saying to Laban, *Except the Fear of my father had been with me, surely thou hadst sent me away now empty.* Hear also God again, saying, *I will defend this city for Mine own sake, and for My servant David's sake.* But when? In the time of Hezekiah, who was righteous. Since if prayers availed even for the extremely wicked, why did not God say this also when Nebuchadnezzar came, and why did He give up the city? Because wickedness prevailed in a greater degree. Again, Samuel himself also prayed for the Israelites, and prevailed. But when? When they also pleased God, then He put their enemies to flight. And what need, you say, of prayer from another, when I myself please God. Never, O man, say this. There is need, aye, and need of much prayer. For hear God saying concerning the friends of Job; *And he shall pray for you, and your sin shall be forgiven you.* Because they had sinned indeed, but not a great sin. But this just man, who then saved his friends by prayer, in the season of the Jews, was not able to save the Jews who were perishing. And that you may learn this, hear God saying by the prophet; *If Noah, Daniel, and Job were in it, they shall deliver neither sons nor daughters.* Because wickedness prevailed excessively. And again, *Though Moses and Samuel stood before Me.*

Acts 10, 3. and 9, 36. Gen. 31, 42. 2 Kings 9, 34. Job 41, 8. Ezek. 14, 14. 16. Jerem. 15, 1.

And see how this is said to the two Prophets, because both prayed for them, and did not prevail. For when Ezekiel said, *Ah Lord, wilt thou destroy the residue of Israel?* God, shewing that He does this justly, and that not despising him does He reject his supplication for them, shews him their sins, almost saying, These things indeed are enough even to persuade thee, that not despising thee, but on account of

Ezek. 9, 8.

[r] al. 'are not able,' for do not choose. Both are perhaps glosses for the clause in B. and Sav. mar. 'If these (men) do not contribute any thing of themselves.'

1 Thes. 1, 7. their many sins, I do not accept thy supplication. Nevertheless He adds this also, *Though Noah, Job, and Daniel stood before Me.* And perhaps He the rather says this to him, because it is he who suffered so many things. Thou badest me, he says, eat upon dung, and I ate upon it[s]. Thou badest me shave my head, and I shaved it. Thou badest me lie upon one side, and I did it. Thou badest me go out through a hole in the wall, bearing a burden, and I went out. Thou tookest away my wife, and badest me not mourn, and I did not mourn, but bore it with fortitude. Ten thousand other things have I done for them: and I entreat for them, and dost Thou not comply? God therefore, shewing that it is not from despising him that He does this, says, Though Noah, Job, and Daniel were there, and should intreat for their sons and daughters, I would not comply.

From Ezek. 14.

Ezek. 24, 18.

And again to Jeremiah, who had suffered less from the commandments of God, but more from their wickedness, what does He say? *Seest thou not what they do?* 'Yea,' he says, 'they do so—but do Thou do it for my sake.' On this account He says to him, *Though Moses and Samuel stood before Me.* Moses, their first lawgiver, who often delivered them from dangers, who had said, *If now thou forgivest their sin, forgive it; but if not, blot me out also.* If therefore he were now alive, and spoke thus, he would not prevail,—nor would Samuel, again, who himself also delivered them, and who from his earliest youth was admired. For to the former indeed I said, that I conversed with him as a friend with a friend, and not by dark sayings. And of the latter I said, that in his first youth I was revealed to him, and that on his account, being prevailed upon, I opened the prophecy that had been shut up. For *the word of the Lord,* it is said, *was precious in those days; there was no open vision.* If these men, therefore, stood before Me, they would profit nothing. And of Noah He says, *Noah was a just man, and perfect in his generation.* And concerning Job, He was *blameless, just, true, fearing God.* These then, had they stood before Him, and Daniel, whom the Chaldeans even thought a god, they would not be able, He said, to deliver their sons and daughters. Knowing these things,

Jer. 7, 17.

Exod. 32, 32. Sept.

1 Sam. 3, 1.

Gen. 6, 9.

Job 1, 1. LXX.

[s] i. e. food baked on it. Ezek. 4, 12. 15.

therefore, let us neither despise the prayers of the Saints, nor throw every thing upon them: that we may not, on the one hand, be indolent and live carelessly; nor on the other deprive ourselves of a great advantage. But let us both beseech them to pray and lift up their hands for us, and let us adhere to virtue; that we may be able to obtain the blessings promised to those who love Him by the grace and loving-kindness of our Lord Jesus Christ, with Whom, &c.

Hom. I.

HOMILY II.

1 Thess. i. 8, 9, 10.

For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for His Son from Heaven, Whom He raised from the dead, even Jesus, Who delivered us from the wrath to come.

As a sweet-smelling ointment keeps not its fragrance shut up in itself, but diffuses it afar, and scenting the air with its perfume, so conveys it also to the senses of the neighbours; so too illustrious and admirable men do not shut up their virtue within themselves, but by their good report benefit others, and render them better. Which also then happened. Wherefore he said, *Ye were ensamples to all that believe in Macedonia and Achaia. For from you,* he says, *sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad.* Ye have filled, therefore, all your neighbours with instruction[1], and the world with wonder. For this is meant by the expression, *in every place.* And he has not said, your faith is noised abroad, but *sounded out*, shewing that as every place near is filled with the sound of a loud trumpet, so

[1] B. and Cat. 'your faith.'

the report of your manfulness is loud, and[2] sounding even like that, is sufficient to fill the world, and to fall with equal sound upon all that are round about. For great actions are more loudly celebrated there, where they have taken place; afar off indeed they are celebrated, but not so much.

Hom. II.

[1] λαμπρὰ B. and Cat.

But in your case[2] it was not so, but the sound of good report was spread abroad in every part of the earth. And let not any one think these words hyperbolical. For this nation of the Macedonians, before the coming of Christ, was renowned, and celebrated every where more than the Romans. And the Romans were admired on this account, that they took them captive. For the actions of the Macedonian king exceeded all report, who, setting out from a little city indeed, yet subduced the world. Wherefore also the Prophet saw him, a winged leopard, shewing his swiftness, his vehemence, his fiery nature, his suddenly in a manner over-running the world with the trophies of his victory. And they say, that hearing from a certain philosopher, that there were infinite worlds, he groaned bitterly, that when they were numberless, he had not conquered even one. So high-minded was he, of so lofty a soul, and celebrated in every part of the world. And with the fame of the king the glory of the nation also advanced[3]. For he was called 'Alexander, the Macedonian.' So that as he was loudly celebrated, what took place there was also naturally much talked of. For nothing can be concealed that relates to the illustrious. The Macedonians then were not inferior to the Romans.

[2] So B. Edd. 'from you.'

[3] συναν-ήει B. συναπ-ήει

Your faith to God-ward, he says, *is spread abroad*[4]. Observe how, as if he were speaking of something living, he introduces the word *gone forth*. This too arose from their earnestness. Then shewing that thus they displayed their faith strong and active, he adds, *so that we need not to speak any thing, for they themselves shew of us what entering in we had unto you.* They do not wait to hear from us[a], but those who were not present, and have not seen, anticipate those who were present, and have seen your good deeds. So manifest were they every where made by report. We shall not therefore need, by relating your actions, to bring them to

[4] Gr. *gone forth.*

[a] B. and Cat. παρ' ἡμῶν, for περὶ ὑμῶν, 'concerning you.'

1 Thes. 1, 9. equal zeal. For the things which they ought to have heard from us, these they themselves talk of, anticipating us. And yet in the case of such there is frequently envy, but the greatness of the thing[1] conquered even this, and they are the heralds of your conflicts. And though left behind, not even so are they silenced, but they are beforehand with us. And being such, it is not possible for them to disbelieve our report.

[1] Gr. the excess.

What means, *What manner of entering in we had unto you?* That it was full of dangers, and numberless deaths, but that none of these things troubled you. But as if nothing had happened[2], so you adhered to us, as if ye had suffered no evil, but had enjoyed infinite good, so you received us after these things. For this was the second entering[b]. Thus, they went to Berœa, they were persecuted, and when they came after this they so received them, as though they had been honoured by these also[c], so that they even laid down their lives for them. The expression, *What manner of entering in we had unto you*, is complicated, and contains an encomium both of them and of themselves[3]. But this he has turned to their advantage. *And how*, he says, *ye turned to God from idols to serve the living and true God;* that is, that ye did it readily, that ye did it with much eagerness, that it did not require much labour to make you serve the living and true God.

[2] Bodl. Extr. were happening.

[3] B. himself.

Here also he introduced an exhortation, which is the part of one who would make his discourse less offensive. *And to wait*, he says, *for His Son from heaven, Whom He raised from the dead, even Jesus, Who delivered us from the wrath to come. And to wait*, he says, *for His Son from heaven.* Him that was crucified, that was buried! Wherefore shewing this also, he has added, *Whom He raised from the dead.* You see all things at the same time. The Resurrection, the Ascension, the second Coming, the Judgment, the retribution of the just, the punishment of the wicked. *Jesus*, he says, *Who delivered*[4] *us from the wrath to come.* This is at

[4] Gr. *delivereth.*

[b] This is not quite clear from Acts 17, though *those that conducted Paul*, v. 15. may have been Thessalonians. The ill-treatment presently mentioned by St. Paul was at Philippi previously.

[c] So B. and Cat. al. 'as to be honoured even by them.'

once comfort, and exhortation, and encouragement to them. For if He raised Him from the dead, and He is in heaven, and thence will come, (and that it is so, ye believed; for if ye had not believed it, ye would not have suffered so much,) this of itself is sufficient comfort. And if they also shall suffer punishment, which he says in his second Epistle, you also will have another and no little consolation. Hom. II.

And to *wait*, he says, *for His Son from heaven*, shewing especially that the terrible things are now before them[1], but the good things are for the future[d], when Christ shall come from heaven. See how much hope is required, in that He Who was crucified has been raised, that He has been taken up into heaven, that He will come to judge the quick and the dead.

[1] ἐν χερσὶν, 'in hand.'

Chap. ii. 1, 2. *For yourselves, brethren, know our entrance in unto you, that it was not in vain; But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention.*

Great indeed were your actions also, but yet neither did we have recourse to human speech. But what he says above, that also he repeats here, that from both sides is shewn what was the nature of the Proclamation, from the miracles, and from the resolution of the preachers, and from the zeal and fervour of those who received it. *For yourselves*, he says, *know our entrance in unto you, that it was not in vain*, that is, that it was not according to man, nor of any common kind. For being fresh from great dangers, and deaths, and stripes, we immediately fell into dangers. *But*, he says, *even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God.* Do you see how again he refers the whole to God? *to speak unto you the Gospel of God with much contention*[2]. It is not possible, he says, to say, that there indeed we were in danger, but here we are not; yourselves also know, how great was the danger, with how much contention[3] we were among you. Which also he says in his (2)

[2] ἀγῶνι

[3] ἀγωνίας, taken as 'alarm.'

[d] ἐν μελλήσει. Catena, ἐν βλέψει, 'in sight,' which might stand as opposed to ἐν χερσὶν, but must then be taken with what follows.

1 Thes. 2, 3. 4. / 1 Cor. 2, 3. Epistle to the Corinthians; *And I was with you in weakness,* and in labour[e], *and in fear, and in much trembling.*

Ver. 3, 4. *For our exhortation was not of deceit, nor of uncleanness, nor in guile. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God which trieth our hearts.*

Do you see that, as I said, from their perseverance he makes a proof that the Proclamation is divine? For, if it were not so, if it were a deceit, we should not have endured so many dangers, which allowed us not even to take breath[f]. What then was it? Unless somewhat of things future had excited us, unless we had been persuaded that there is a good hope, we should not have been filled with the more alacrity by suffering. For who would have chosen for the sake of what we have here to endure so many sufferings, and to live a life of anxiety, and full of dangers? For whom would they persuade? For are not these things of themselves enough to trouble the disciples, when they see their teacher in dangers? But this was not your case.

For our exhortation, that is, our doctrine, *was not of deceit.* The matter, he says, is not guile nor deceit, that we should give it up. It is not for things abominable, as the tricks of jugglers and sorcerers. For this is the meaning of *uncleanness. Nor in guile*, nor for any insurrection[g], like what Theudas did. *But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God.* Do you see, that it is not vainglory? *But God*, he says, *which trieth our hearts.* We do nothing for the sake of pleasing men, he says. For on whose account should we do these things? Then having praised them by saying,[h] Not as wishing to please men, nor seeking honours from men, he adds, *But as we were allowed of God to be put in trust with the Gospel.* As if he had said, Unless He had seen that we were free from every worldly consideration, He would not have chosen us.

[e] B. omits 'and,' &c. as rec. t.

[f] B. adds, 'Ye in tribulation, and we in tribulation.'

[g] Edd. ἐν ἐπιστάσει, which Ed. Par. would render 'for government,' which sense hardly fits either word. Hales conj. ἐπὶ στάσει, and B. and one Paris Mss. omit ἐν.

[h] B. 'he says,' omitting 'he adds.'

As therefore He approved us, such also we remain. *We were allowed*, he says, *of God*, that is, He approved us, and entrusted us with the Gospel. As therefore we appeared to God approved, so also we remain. It is a proof of this our virtue, that we are entrusted with the Gospel. But if there had been any thing bad in us, God would not have approved us. But the expression that He approved us, implies, here, that He found us trustworthy[1] and trusted us. It is not, to search. For we indeed act upon trial, but He without having made trial[2]. Therefore so we speak, as it is likely that those should, who are allowed and entrusted of God to be worthy of the Gospel. And we speak *not as pleasing men*, that is, not on your account do we do all these things. Because previously he had praised them, that he might not bring his speech under suspicion, he says,

Hom. II.

[1] δοκίμους

[2] δοκιμῆς

Ver. 5, 6. *For neither at any time used we flattering words, as ye know, nor a cloke of covetousness, God is witness, Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the Apostles of Christ.*

For *neither at any time*, he says, *used we flattering words*, that is, we did not flatter, which is the part of deceivers, who wish to get possession and to domineer. No one can say that we flattered in order to rule, nor that we had recourse to it for the sake of wealth. Of this, which was manifest, he afterwards calls them to be witnesses. 'Whether we flattered,' he says, 'ye know.' But as to what was uncertain, namely, whether it were in a spirit of covetousness[i], he calls God to witness. *Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the Apostles of Christ*, that is, not seeking after honours either, nor boasting ourselves, nor requiring attendance of guards. And yet even if we had done this, we should have done nothing out of character. For if persons sent forth by kings are nevertheless[k] in honour, much more might we be. And he has not said, that 'we were dishonoured,' nor that 'we did not enjoy honours,' which would have been to

[i] τρόπῳ, a character, a way. B. reads προφάσει, '*a cloke*,' (lit. a pretext.)

[k] i. e. though sent by mere earthly kings. The Catena omits the word.

1 Thes. 2, 7. 8. reproach them, but 'we did not seek them.' We therefore, who, when we might have sought them, sought them not, even when the Proclamation required it, how should we do any thing for the sake of glory? And yet even if we had sought them, not even in that case would there have been any blame. For it is fit that those men who are sent forth from God, as ambassadors now coming from heaven, should enjoy great honour.

[1] ἐκ περιουσίας. But with an excess of forbearance[1] we do none of these things, that we may stop the mouths of the adversaries. (3) And it cannot be said, that to you we act thus, but not so others. For thus also he said in his Epistle to the Corinthians: *For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.* And again, *His bodily presence is weak, and his speech contemptible.* And again, *Forgive me this wrong.* For he shews there also that he was exceeding humble from his suffering[2] so many things. But here he also says concerning money, *when we might have been burdensome, as the Apostles of Christ.*

2 Cor. 11, 20. 2 Cor. 10, 10. 2 Cor. 12, 13.

[2] B. πατῶν, 'trampling on.'

Ver. 7, 8. *But we were gentle among you, even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own souls, because ye were dear unto us.*

But we were gentle, he says, that is, we exhibited nothing that was offensive or troublesome, or displeasing, or boastful. And the expression, *among you,* is as if he should say, we were as one of you, not taking the higher place[3]. *Even as a nurse cherisheth her children.* So ought the teacher to be. Does the nurse flatter that she may obtain glory? Does she ask money of her little children? Is she offensive or burdensome to them? Are they not more indulgent to them[4] than mothers? Here he shews his affection. *So being affectionately desirous of you,* he says, that is, being attached to you, we were so bound to you, he says, that we not only took nothing of you, but if it had been necessary even to impart to you our souls, we should not have refused. Tell me, then, is this of a human view? and who is so foolish as to say this? *We were willing to have imparted to you,* he says,

[3] λῆξιν B. and Cat. τάξιν.

[4] B. and Cat. τούτοις.

not the Gospel of God only, but also our own souls. So that this is greater than the other. And what is the gain? For from the Gospel is gain, but to give our souls, with respect to the difficulty, is a greater thing than that. For merely to preach is not the same thing as to give the soul. For that indeed is more precious, but the latter is a matter of more difficulty. We were willing, he says, if it were possible, even to spend our souls upon you[1]. Since then he praised, and does praise, on this account he says, that, not seeking money, nor flattering you, nor desiring glory, do we do this. For observe, if they had contended much, and so ought to be praised and admired even extraordinarily, that they might be more firm, the praise might be suspicious. On this account repelling the suspicion, he mentions the dangers. And again, that he may not be thought to speak of the dangers on this account, as if labouring for them, and claiming to be honoured by them, he has therefore added, after mention of the dangers, *Because ye were dear unto us;* shewing that on this account we would willingly have given even our souls, because we were vehemently attached to you. The Gospel indeed we preached, because God commanded it; but so much do we love you, that, if it were possible, we would have given even our souls. Hom. II.

He who loves, ought so to love, that if he were asked even for his soul[1], and it were possible, he would not refuse it. Why do I say 'if he were asked,' he would even run to present him with the gift? For nothing, nothing can be sweeter than such love; nothing will fall out there that is grievous. Truly *a faithful friend is the medicine of life.* Truly *a faithful friend is a strong defence.* For what will not a true and sincere friend perform? What pleasure will he not afford? what benefit? what security? Though you should name infinite treasures, none of them is comparable to a real friend. And first let us speak of the great delight of friendship itself. A friend rejoices at seeing his friend, and expands with joy. He is knit to him with an union of soul that Moral. [1] ψυχὴν 'soul' or 'life.' Ecclus. 6, 16. ib. 14.

[1] B. adds, 'and we should not have been subject to any compulsion.' A Paris Ms. also adds something like this, which is unintelligible. 'For if we had not been willing, we should have endured our love.' (τὴν ἀγάπην.) Reading τὴν ἀνάγκην, from B. the sense would be, we should not have suffered that hard treatment.

1 Thes. 2, 7. 8. affords unspeakable pleasure. And if he only calls him to remembrance, he is roused in mind, and transported.

I speak of real friends, men of one soul, who would even die for each other, who love fervently. Do not, thinking of those who barely love, who are table-companions, mere nominal friends, suppose that my discourse is refuted. If any one has a friend such as I speak of, he will acknowledge the truth of my words. He, though he sees his friend every day, is not satiated. For him he prays for the same things as for himself. I know one, who calling upon holy men in behalf of his friend, besought them to pray first for him, and then for himself. So dear a thing is a good friend, that times and places are loved on his account. For as bodies that are luminous spread their radiance to the neighbouring places, so also friends leave a grace of their own in the places to which they have come. And oftentimes in the absence of friends, as we have stood on those places, we have wept, and remembering the days which we passed together, have sighed. It is not possible to represent by speech, how great a pleasure the presence of friends affords. But those only know, who have experience. From friends we may both ask a favour, and receive one without suspicion. When they enjoin any thing to us, then we feel indebted to them; but when they are slow to do this, then we are sorrowful. We have nothing which is not theirs. Often despising all things here, on their account we are not willing to depart hence, and they are more regretted by us than the light.

(4) For, in good truth, a friend is more to be desired than the light: I speak of a true one. And wonder not: for it were better for us that the sun should be extinguished, than that we should be deprived of friends. It is better to live in darkness, than to be without friends. And I will tell you why. Because many who see the sun are in darkness, but they can never be even in tribulation, who abound in friends. I speak of spiritual friends, who prefer nothing to friendship. Such was Paul, who would willingly have given his own soul, even though not asked, nay would have plunged into hell[1] for them. With so ardent a disposition ought we to love.

[1] see p. 324, and note h.

I wish to give you an example of friendship. Friends,

that is, friends according to Christ, surpass fathers and sons. For tell me not of friends of the present day, since this good thing also has past away with others. But consider, that in the time of the Apostles, I speak not of the chief men, but of the believers themselves generally, *all*, he says, *were of one heart and one soul, neither said any of them that ought of the things which he possessed was his own . . . . . and distribution was made unto every man, according as he had need.* There were then no such words as 'mine' and 'thine.' This is friendship, that a man should not consider his goods his own, but his neighbour's, that his possessions belong to another; that he should be careful of his friend's soul[m], even as of his own, and that his friends should in like manner shew the same disposition towards him.

Hom. II.

Acts 4, 32. 35.

And where is it possible that such an one should be found? Nay, it is not possible because we have not the will, since if we were willing it is abundantly possible. For if it were not possible, neither would Christ have commanded it, nor have discoursed so much concerning love. A great thing is friendship, and how great, no one can know, and no discourse represent, but experience itself. It is this[1] that has caused heresies. This makes the Greeks still to be Greeks. He who loves does not wish to command, nor to rule, but is rather obliged when he is ruled and commanded. He wishes rather to bestow a favour than to receive one, for he loves, and is so affected, as not having satisfied his desire. He is not so much gratified when good is done to him, as when he is doing good. For he wishes to oblige, rather than to be indebted to him; or rather he wishes both to be beholden to him, and to have him his debtor. And he wishes both to bestow favours, and not to seem to bestow them, but himself to be the debtor. I think that perhaps many of you do not understand what has been said: it is necessary therefore to say it again. He wishes to be the first in bestowing benefits, and not to seem to be the first, but to be returning a kindness. Which God also has done in the case of men. He purposed to give His own Son for us; but that He might not seem to bestow a favour, but to be indebted to us, He commanded Abraham to offer his son, that

[1] i. e. the want of love.

see Gen. 22, 16. 18.

[m] Or 'life.' The double meaning of the word should be kept in sight throughout.

1 Thes. 2, 7. 8. whilst doing a great kindness, He might seem to do nothing great.

For when indeed there is no love, we both upbraid men with our kindnesses and we exaggerate little ones, but when there is love, we both conceal them and wish to make the great appear small, that we may not seem to have our friend for a debtor, but ourselves to be debtors to him, in having him our debtor. I know that the greater part do not understand what is said, and the cause is, that I am speaking of a thing which now dwells in heaven. As therefore if I were speaking of any plant growing in India, of which no one had ever had any experience, no speech would avail to represent it, though I should utter ten thousand words: so also now whatever things I say, I say in vain, for no one will be able to understand me. This is a plant that grows in heaven, having for its branches not heavy-clustered pearls[n], but a virtuous life, much more acceptable than they. What pleasure would you speak of, the foul, or the honourable? But that of friendship excelleth them all, though you should speak of the sweetness of honey. For that satiates, but a friend never does, so long as he is a friend; nay, the desire of him rather increases, and such pleasure never admits of satiety. And a friend is sweeter than the present life. Many therefore after the death of their friends have not wished to live any longer. With a friend one would bear even banishment willingly; but without a friend would not choose to inhabit even his own country. With a friend even poverty is tolerable, but without him both health and riches are intolerable. Such an one has another self; I am straitened[1], because I cannot instance by an example. For I should make it appear that what has been said is much less than it ought to be.

[1] ἀποπνίγομαι I am choking.

And these things indeed are so here. But from God the reward of friendship is so great, that it cannot be expressed. He gives a reward, that we may love one another. For He says, 'Love, and receive a reward,' for that, for which we owe a reward. 'Pray,' He says, 'and receive a reward,' for that for which we owe a reward, because we ask for good things. 'For that which you ask,' He says, 'receive a

[n] One Ms. 'branches not laden with fruit, but bearing.'

reward. Fast, and receive a reward. Be virtuous, and receive a reward,' though you rather owe a reward. But as fathers, when they have made their children virtuous, then further give them a reward; for they are debtors, because they have afforded them a pleasure; so also God acts. 'Receive a reward,' He says, 'if thou be virtuous, for thou delightest thy Father, and for this I owe thee a reward. But if thou be evil, not so: for thou provokest Him that begot thee.' Let not us then provoke God, but let us delight Him, that we may obtain the kingdom of Heaven, in Christ Jesus our Lord, &c.

HOMILY III.

1 Thess. ii. 9—12.

For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, That ye would walk worthy of God, Who hath called you unto His kingdom and glory.

[1] al. 'to make.'

The teacher ought to think[1] none of those things burdensome which tend to the salvation of his disciples. For if the blessed Jacob was buffeted night and day in keeping his flocks, much more ought he, to whom the care of souls is entrusted, to endure all toils, though the work be laborious and mean, looking only to one thing, the salvation of his disciples, and the glory thence arising to God. Accordingly see how Paul, being the Preacher and Apostle of the world, and raised to so great honour, worked with his hands that he might not be burdensome to his disciples.

For ye remember, he says, *my brethren, our labour and travail.* He had said previously, *we might have been burdensome as the Apostles of Christ*, as he also says in the Epistle to the Corinthians, *Do ye not know that they which minister about holy things, live of the things of the Temple? Even so hath Christ ordained that they which preach the Gospel should live of the Gospel.* But I, he says, would not, but I laboured; and he did not merely labour, but with much

1 Cor. 9, 13. 14.

diligence. And observe what he says; *For ye remember,* he has not said, the benefits received from me, but, *our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.* And to the Corinthians he said a different thing, *I robbed other Churches, taking wages of them to do you service.* And yet even there he worked, but of this he made no mention, but urged what was more striking [a], as if he had said, I was maintained by others when ministering to you. But here it is not so. But what? *Labouring night and day.* And there indeed he says, *And when I was present with you, and wanted, I was chargeable to no man,* and, *I took wages to do you service.* But here he shews that the men were in poverty, but there it was not so.

Hom. III.

2 Cor. 11, 8.

2 Cor. 8, 11. 9.

On this account he frequently calls upon them as witnesses. For *ye are witnesses,* he says, *and God also,* making his speech worthy of credit [b], and suggesting that which most fully assured them. For that indeed was uncertain to those who were ignorant of it; but this was without doubt to all. And wonder not. For he did not look to this, that he was [c] Paul who said these things. But much beyond what was necessary he gives them assurance. Wherefore he says, *Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe.* It was proper to praise them again. On this account he sets these things before them, which were sufficient to persuade them. For he reasons, that he who was in want, and did not receive any thing, would much more not receive any thing now. *How holily and justly and unblameably we behaved ourselves among you that believe.*

As ye know how we exhorted and comforted every one of you, as a father doth his children. Above having spoken of his behaviour, here he speaks of his love, which was even more than what belonged to his rule over them. And what is said marks his freedom from pride. *As a father doth his children, we exhorted and comforted and charged every one*

[a] or 'wounding;' πληκτικώτερον.

[b] B. and Musculus, God indeed is a credible Witness, but this was what most fully assured them.'

[c] B. and Old Lat. for question not 'Was it Paul, &c.'

1 Thes. 2,13-16. *of you, that ye would walk worthy of God, Who hath called you unto His kingdom and glory.* When he has said, *charging you*, then he makes mention of *fathers*, shewing that although we charged, it was not violently, but like fathers. *Every one of you.* Strange! in so great a multitude to omit no one, neither small nor great, neither rich nor poor. *Exhorting* you to what, does he say? To bear all things. *And comforting and charging. Exhorting*[d], therefore they did not seek glory; and *charging*, therefore they did not flatter. *That ye would walk worthy of God, Who hath called you to His kingdom and glory.* Observe again, how, in relating, he both teaches and comforts. For if He hath called them unto His kingdom[e], they ought to endure all things. We *entreat*[f] you, not that you should grant us any favour, but that you should gain the kingdom of heaven.

Ver. 13. *For this cause also thank we God without ceasing, because when ye received the word of God, which ye have heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.*

It cannot be said, he says, that we indeed do all things unblameably, but you have done things unworthy of our conversation. For hearing us, you were not affected as hearing men, but ye gave such heed, as if God Himself were exhorting you. Whence is this manifest? Because as he shews from his own temptations and their testimony, and the way in which he acted, that he did not preach with flattery or vain-glory; so from their trials, he shews also that they rightly received the word. For whence, he says, unless ye had heard as if God were speaking, did ye endure such perils? And observe his dignity.

Ver. 14, 15, 16. *For ye, brethren, became followers of the Churches of God, which in Judæa are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have from the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us, and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles that they might be saved, to*

[d] Or *entreating*, and so he takes it below.

[e] B. adds, 'if He called them unto glory.'

[f] E. V. *Exhorting.*

fill up their sins alway: for the wrath is come upon them to the uttermost. Hom. III.

Ye, he says, *became followers of the Churches of God which are in Judæa.* This is a great consolation. It is no wonder, he says, that they should do these things to you, inasmuch as they have done it also to their own countrymen. And this too is no little proof that the Proclamation is true, that even Jews were able to endure all things. *For ye*, he says, *have suffered like things of your own countrymen, even as they have from the Jews.* There is something in his saying, 'as they also in Judæa,' for it shews, that every where they rejoiced, as having contended. He says therefore, *that ye also have suffered like things.* And again, what wonder is it, if they have dared to do to you, the like things which they have done also to the Lord? (2)

Do you see how he introduces this as containing great consolation? And constantly he adverts to it; and upon a close examination one may find it in nearly all his Epistles, how variously[1], upon all occasions of temptation, he brings forward Christ. Observe accordingly, that here also, when accusing the Jews, he puts them in mind of the Lord, and of the sufferings of the Lord; so well does he know that this is a matter of the greatest consolation.

[1] or 'especially.' διαφόρως

Who both killed the Lord, he says—but, perhaps, they did not know Him,—rather they did know Him. What then? Did they not slay and stone their own prophets, whose books[2] even they carry about with them? However, they did not do this for the sake of truth. There is therefore not only a consolation under the temptations, but they are reminded not to think that [the Jews] did it for the truth's sake, and be troubled on that account. *And have persecuted us*[g], he says. And we also, he says, have suffered numberless evils. *And they please not God, and are contrary to all men, forbidding us to speak to the Gentiles, that they might be saved. Contrary to all men*, he says. How? Because if we ought to speak to the world, and they forbid us, they are the common enemies of the world. They have slain Christ and the prophets, they insult God, they are the common enemies of the world, they banish us, when coming for their salvation. What wonder

[2] τεύχη

[g] ἐκδιωξάντων, *drove us out*, see Acts 17 5. 14. or *persecuted us to the utmost.*

1 Thes. 2, 17. if they have done such things also to you, when they have done them even in Judæa? *Forbidding us to speak to the Gentiles, that they might be saved.* It is a mark of envy therefore to hinder the salvation of all. *To fill up their sins alway.* But *the wrath is come upon them to the uttermost*[h]. These things are not like the former. There is here no return back, no limit. But the wrath is nigh at hand. Whence is this manifest? From that which Christ foretold. For not only is it a consolation to have partakers in our afflictions, but to hear also that our persecutors are to be punished. And if the delay is a grievance, let it be a consolation that they will never lift up their heads again; or rather he hath cut short the delay, by saying, *THE wrath*, shewing again[i] that it was due, and predetermined, and predicted.

Ver. 17. *But we, brethren, being taken from you*[k] *for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.*

He has not said 'separated,' but what was much more. He had spoken above of flattery, shewing that he did not flatter, that he did not seek glory. He speaks here concerning love. Because he had said above, 'as a father,' 'as a nurse cherisheth her children,' here he uses another expression, *being made orphans*, which is said of children who have lost their fathers. And yet were they[l] made orphans? 'No'—he says—'but we. For if any one should examine our regret, even as little children without a protector, having sustained an untimely bereavement, are in great regret for their parents, not only from the feelings of nature itself, but also on account of their deserted state, so truly do we too feel.' From this also he shews his own despondency on account of their separation. And this we cannot say, he says, that we have waited a long period, but *for a short time*, and that *in presence, not in heart.* For we always have you in our mind. See what great love! Although having them always in his heart, he sought also their presence face to face. Tell me not of your superlative[m] philosophy!

[h] B. adds, 'what is to the uttermost.'

[i] Sav. would read πάλαι, 'that it was long since,' for πάλιν, 'again.'

[k] ἀποφανισθέντες, 'bereaved,' 'made orphans.'

[l] The Thessalonians.

[m] Gr. superfluous. He means such as would make friendship quite independent of such helps.

This is truly fervent love; both to see, and to hear, and speak; and this may be of much advantage. *We endeavoured the more abundantly.* What is *more abundantly?* He either means to say, 'we were vehemently attached to you,' or, 'as was likely, being bereaved for a season, we endeavoured to see your face.' Observe the blessed Paul. When of himself he cannot satisfy his longing, he does it through others, as when he sends Timothy to the Philippians, and the same person again to the Corinthians, holding intercourse with them through others, when he cannot of himself. For in loving them, he was like some mad person, not to be restrained, nor to command himself[1] in his affection. Hom. III.

[1] ἀκαρτέρητος

Ver. 18. *Wherefore we would have come unto you.*

Which is the part of love; yet here he mentions no other necessity but 'that we might see you.' *Even I Paul, once and again, But Satan hindered us.*

What, sayest thou, does Satan hinder? Yes, truly, for this was not the work of God. For in the Epistle to the Romans, he says that God hindered him; and elsewhere Luke says, that *the Spirit* hindered them from going into Asia. And to[n] the Corinthians he says, that it is the work of the Spirit, but here only of Satan. But what hindrance of Satan is he speaking of? Some unexpected and violent temptations: for a plot, It says, being formed against him by the Jews, he was detained three months in Greece. And it is one thing to remain for the sake of the dispensation, and willingly, and another to be hindered. For there he says, *Wherefore having no more place in these parts*, and, *To spare you I came not as yet unto Corinth.* But here nothing of this sort. But what? That *Satan hindered* him. *Even I Paul*, he says, *once and again.* Observe, how ambitious he is, and what a display he makes, in his willingness to shew that he loved them most of all. *Even I Paul*, he says, instead of Although no others. For they indeed were only willing, but I even attempted it. (3) From Rom. 15, 22. Acts 16, 7. Rom. 15, 23. 2 Cor. 1, 23.

Ver. 19. *For what is our hope, or joy, or crown of rejoicing? Are not even ye*[2] *in the presence of our Lord Jesus Christ at His coming?*

[2] or *ye also.*

[n] 2 Mss. 'in the case of.'

1 Thes. 3, 3. Are the Macedonians, tell me, thy hope, O blessed Paul? Not these alone, he says. Therefore he has added, *Are not ye also.* For *what*, he says, *is our hope, or joy, or crown of rejoicing?* Observe then the words, which are those of women, inflamed with tenderness, and talking to their little children. *And crown of rejoicing*, he says. For the name of *crown* was not sufficient to express the splendour, but he has added, *of rejoicing* also. Of what fiery warmth is this! Never could either mother, or father, yea if they even met together, and commingled their love, have shewn their own affection to be equivalent to that of Paul. *Joy and crown*, he says, that is, I rejoice in you more than in a crown. For consider how great a thing it is, that an entire Church should be present, planted and rooted by Paul. Who would not rejoice in such a multitude of children, and in the goodness of those children? So that it is not flattery. For he has not said *ye* simply, but *ye also* together with others.

Ver. 20. *For ye are our glory and joy.*

Chap. iii. 1, 2. *Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone.* We thought it good, instead of 'we chose.' *And sent Timotheus, our brother and minister of God, and fellow-labourer in the Gospel of Christ.*

And this he says, not as extolling Timothy, but honouring them, that he sent them his fellow-labourer, and minister of the Gospel. As if he had said, Having withdrawn him from his labours, we have sent to you the minister of God, and our fellow-labourer in the Gospel of Christ. Then follows also the cause,

To establish you, and to comfort you concerning your faith.

Ver. 3. *That no man should be moved by these afflictions.*

What then does he say here? Because the temptations of the teachers trouble their disciples, and he had then fallen into many temptations, as also he himself says, that *Satan hindered us*, he has spoken thus to recover them. And this is what he says; Once and again I would have come to you, and was not able. Which was a proof of great violence, and it is probable that this would trouble them, for disciples are not so much troubled at their own temptations, as at those of

their teachers; as neither is the soldier so much troubled at his own trials, as when he sees his general wounded. *To establish you*, he says. So then he sent him that they might not be troubled, but not that they were at all deficient in faith, nor that they required to learn any thing. Hom. III.

And to comfort you concerning your faith, that no man should be moved by these afflictions; for yourselves know that we are appointed thereunto.

Ver. 4. *For verily when we were with you, we told you before that we should suffer tribulations, even as it came to pass, and ye know.*

Ye ought not, he says, to be troubled, for nothing strange, nothing contrary to expectation has happened; which was sufficient to raise them up. For do you see that on this account also Christ foretold to His disciples? For hear Him saying, *Now have I told you before it come to pass, that when it is come to pass ye may believe.* John 14, 29. For greatly indeed, greatly does it tend to the comfort of others, to have heard from their teachers what is to happen. For as he that is sick, if he hear from his physician that this or that is taking place, is not much troubled; but if any thing happen unexpectedly, as if he too were at a loss, and the disorder was beyond his art, he is afflicted and troubled; so also is it here, which Paul foreknowing, foretold to them, 'we are about to be afflicted,' *as it came to pass*, he says, *and ye know.* He not only says that this came to pass, but that he foretold also many other things, and they happened. *We are appointed thereunto*, so that not only ye ought not to be troubled and disturbed about the past, (for that is *to be moved*,) but not even about the future, if any such things should happen, *for we are appointed thereunto.*

Let us hear, who have ears to hear. The Christian is appointed thereunto. For concerning all the faithful is this said, *We are appointed thereunto.* And we, as if we were appointed[q] for ease, think it strange if we suffer any thing, and yet what reason have we for thinking any thing strange? For no season of affliction or temptation has overtaken us, but what is common to man. It is a fit season for us to say to Moral. (4)

[q] κείμεθα. He alludes to the sense 'laid,' as if it were 'laid down to repose.'

1 Thes. 3, 4. Heb. 12, 4. you, *Ye have not yet resisted unto blood, striving against sin,* Or rather, this is not seasonable for us to say to you—but what? Ye have not yet despised riches. For to them indeed these words were said with reason, when they had see Heb. 10, 34. lost all their own possessions, but this is said to those who retain theirs. Who has been robbed of his riches for Christ's sake? Who has been beaten? Who has been insulted? even in words, I mean. What have you to boast of? What confidence have you to say any thing? So many things Christ suffered for us when we were enemies. What can we shew that we have suffered for Him? Nothing that we have suffered indeed, but infinite good things that we have received from Him. Whence shall we have confidence in that Day? Know ye not, that the soldier too, when he can shew numberless wounds and scars, will then be able to shine in the presence of the king? But if he has no good action to shew, though he may have done no harm, he will be ranked among the last.

But, you say, it is not the season of war. But if it was, tell me, who would contend? Who would attack? Who would break through[r] the phalanx? Perhaps no one. For when I see that you do not despise riches for the sake of Christ, how shall I believe that you will despise blows? Tell me, do you bear manfully those who insult you, and do you bless them? You do not—but you disobey. What is attended with no danger, you do not; and will you endure blows, in which there is much pain and suffering? Know ye not that it is proper in peace to keep up the exercises of war[q]. Do you not see these[1] soldiers, who though no war disturbs them, but it is profound peace, brightening up their arms, and going forth with the masters, who teach them tactics, into the broad and level plains, I may say, every day, keep up with the greatest strictness the exercises of war? Of our spiritual soldiers, who has done this? Not even one. For this reason we become in war weak, ignoble, easily led captive by any.

[1] τούτους i. e. earthly.

[r] διέξωσι, 'Push through', thus we read of ὠθισμὸς, Angl. 'shoving' in hard-fought battles. B. has δίκοψι, another δίστισι, 'struck or beat through;' 'push through' may be taken of urging on his fellows.

[s] In pace, ut sapiens, aptârit idonea bello. *Hor.*

But what stupidity is this, not to think the present a season of war, when Paul is crying out, *Yea, and all that will live godly in Christ Jesus shall suffer persecution;* and Christ says, *In the world ye shall have tribulation.* And again the blessed Paul with a loud voice cries out, saying, *We wrestle not against flesh and blood,* and again, *Stand therefore, having your loins girt about with truth.* And none of them ever then said, Why dost thou arm us, when it is not war? Why dost thou give us trouble to no purpose? Thou puttest breastplates on the soldiers, when it is allowed them to rest and be still. But if any one had said this, he would have heard on the other hand, Certainly, however, though it is not war, it is right to attend to the concerns of war. For he who in peace considers the business of battle, will be formidable in the season of battle; but he who is without experience in the things of war, will be more troubled even in peace. Why so? Because he will weep for the things which he possesses, and not being able to fight for them, will be in anguish. For the possessions of the cowardly and inexperienced, and ignoble in war, are the property of all who are brave and warlike. So that on this account first I arm you. But then also the whole time of our life is the season of war. How and in what respect? The devil is ever at hand. Hear what is said concerning him, *He goeth about as a roaring lion, seeking whom he may devour.* Numberless bodily affections assail us, which it is necessary to enumerate, that we may not vainly deceive ourselves. For tell me, what does not war against us? Do not riches, beauty, pleasure, power, authority, envy, glory, pride? For not only does our own glory war against us, forbidding us to descend[1] to humility; but the glory of others also, leading us to envy and ill nature. And what do their opposites, poverty, dishonour, the being despised, rejected, having no power? These things indeed are in us. But from men proceed wickednesses, plots, deceits, slanders, assaults innumerable. In like manner on the part of the devils, *principalities, powers, the rulers of the darkness of this world, spiritual wickednesses.* Some of us are rejoicing, others grieving, both are deviations from the right course. But health and sickness (war against us). From what quarter

Hom. III. 2 Tim. 3, 12. John 16, 33. Ephes. 6, 12. & 14. 1 Pet. 5, 8. Eph. 6, 12.

[1] al. 'to stoop.'

1 Thes. 3, 6. will not man be falling into sin? Would you that I should tell you from the beginning, commencing even immediately from Adam? What took captive the first created? Pleasure, and eating, and the love of dominion. What, the son who came next after him? Grudging and envy. What those in the time of Noah? Fleshly pleasures, and the evils issuing from them. What his son? Insolence and irreverence. What the Sodomites? Insolence, wantonness, and fulness of bread. But often even poverty has this effect. On this account a certain wise man said, *Give me neither poverty nor riches.* However it is neither poverty nor riches, but the will that cannot use either of them aright. *Acknowledge*, he says, *that thou passest through the midst of snares.*

Prov. 30, 8.

Ecclus. 9, 13.

see on Stat. Hom. xv. Tr. p. 252. (5)

The blessed Paul has admirably said, *We are appointed thereunto.* He has not said merely, that we are tempted, but that *we are appointed thereunto*, as if he had said, For this were we born. This is our business, this our life, and dost thou seek rest? The executioner does not stand over us, lacerating our sides, and compelling us to sacrifice, but the desire of riches, and of possessing more, is instant, tearing out our eyes. No soldier has kindled a pile, nor placed us on a gridiron[s], but more than this, the flames of the flesh set fire on our souls. No king is present promising numberless bounties, and putting us out of countenance. But there is present a rage for glory, tickling us worse than he. Truly great is the war, exceedingly great, if we would watch.

And the present season too has its crowns. Hear Paul saying, *Henceforth there is laid up for me a crown of righteousness, which the righteous Judge shall give me. . . and not to me only, but unto all them that love His appearing.* When thou hast lost a beloved and only son, whom thou wert bringing up in much wealth, displaying good hopes, himself being the only one to succeed to thine inheritance; do not complain, but give thanks to God, and glorify Him who has taken him, and in this respect thou wilt not be worse than Abraham. For as he gave him to God, when he com-

2 Tim. 4, 8.

[s] ἐπὶ κρατίκλης. From the Latin 'Craticula.' Such was the 'Catasta' in the martyrdom of St. Laurence. Prud. Peristeph. H. ii. 399. An iron seat is mentioned as thus used at Vienne. Eusch. v. 1.

manded it, so thou hast not complained, when He has taken him. Hast thou fallen into a severe sickness, and do many come, constraining thee, some with charms, some with amulets, and others with other things, to remedy the evil? and hast thou borne it firmly and unflinchingly from the fear of God, and chosen to suffer all things rather than submit to do any of those idolatrous practices? This brings to thee the crown of martyrdom. Doubt it not. How[t] and by what means? I will tell thee. For as such an one bears firmly the pains of torture, so as not to worship the image, even so thou bearest the sufferings of thy disease, so as to want nothing of those remedies which the other offers, nor to do the things which he prescribes. 'But those pains are more violent'—yes, but these are of longer duration, so that it is the same in the end; nay often these are more severe too. For tell me, when fever is raging and burning within, and thou rejectest the charm that others recommend to thee, hast thou not bound on thee the crown of martyrdom? Hom. III.

Again, has any one lost money? many advise thee to have recourse to diviners; but thou, from fear of God, because it is forbidden, choosest rather not to receive thy money than to disobey God—thou hast a reward equal to him who has given it to the poor. If having lost, thou givest thanks, and when able to have recourse to diviners, thou bearest not to receive, rather than so to receive it, thou art equal in respect of gain to him, who has divested himself of the same for God's sake. For as he from the fear of God has given all to the poor, so thou also from fear of God, when they have plundered thee, hast not recovered it.

We are the masters of injuring or not injuring ourselves. And if you will, let us make the whole matter plain in the case of theft itself. The thief has broken through the wall, he has rushed into the chamber, he has carried off costly golden vessels, and precious stones, in short, he has cleared thy whole treasure, and has not been taken. The fact is grievous, and it seems to be a loss; still as yet it is not so, but it depends on thee to make it either a loss or a gain. And how, sayest thou, can this be a gain? I will

[t] 1 Ms. But if thou livest, how.

1 Thes. 3, 6. endeavour to shew thee how. If thou art willing, it will be a great gain, but if unwilling, the loss will be severer than that which has taken place. For as in the case of artificers, when material is before them, he who is skilled in his art uses it to good purpose, but he that is unskilful spoils it, and makes it a loss to him, so also in these matters. How then will it be a gain? If thou givest thanks to God, if thou dost not wail bitterly, if thou utterest the words of Job, *The Lord gave and the Lord hath taken away. Naked came I out of my mother's womb, and naked shall I depart.*

Job 1, 21. LXX.

'What?' sayest thou, 'the Lord hath taken away? The thief hath taken away, and how canst thou say, the Lord hath taken away?' Wonder not, for even Job, of things which the devil took away, said, These the Lord hath taken away. And if he had the boldness to speak thus, how shalt not thou say of what the thief has taken, The Lord hath taken away? Tell me, whom dost thou admire? him who has bestowed all his goods upon the poor, or Job for these words? Is he, who did not then give, inferior to him, who has given alms? For say not, 'I am not obliged. The matter was not done with my consent, or knowledge, or will. The thief took it. What will be my reward?' Neither did he take Job's possessions with his knowledge or will. For how could he? Nevertheless, he wrestled[u].

And it is in thy power to receive as great a reward, as if thou hadst cast it away willingly. And perhaps we admire this man more, who thankfully suffers wrongs, than him who gives spontaneously. And why? Because the latter indeed is fed with praises, and supported by conscience, and has good hopes; and having before[x] borne manfully the privation of his goods, he then cast them away; but the former, whilst yet bound to them, was forcibly deprived of them. And it is not the same thing, having first been induced to part with riches, in that way to bestow them, as it is while yet retaining the possession to be deprived of them. If thou wilt say these words, thou wilt receive many times as much, and even more than Job. For he received twice as much here, but to thee Christ has promised a hundred fold. From the fear of God,

[u] i. e. with the temptation. See on Stat. Hom. i. p. 18.

[x] i. e. in preparation.

thou hast not blasphemed, thou hast not had recourse to diviners, suffering wrong, thou hast been thankful. Thou art like one who despises wealth, for thou couldest not do this, hadst thou not first despised it. And it is not the same thing in a long time to practise the contempt of riches, and all at once to bear a loss that has happened. Thus the loss becomes gain, and thou wilt not be injured, but even benefited by the devil. Hom. III.

But how does the loss also become grievous? When thou losest thy soul! For tell me, the thief has deprived thee of thy possessions: why dost thou deprive thyself of salvation? Wherefore, grieving at the evils which thou hast suffered from others, dost thou plunge thyself into more evils? He perhaps has involved thee in poverty: but thou perversely[y] injurest thyself in things that are especially fatal. He hath deprived thee of things that are without thee, and that hereafter would fail thee even against thy will. But thou deprivest thyself of the eternal riches. The devil hath grieved thee by taking away thy wealth; grieve him also by being thankful, and do not delight him. If thou hast recourse to diviners, thou delightest him. If thou renderest thanks to God, thou givest him his death-blow. (6)

And see what happens. Thou wilt not still find it, if thou goest to the diviners, for it is not in their power to know; and even if by any chance they have told thee, thou both losest thy own soul besides, and thou wilt be derided by thy brethren, and again wilt lose it wretchedly. For the devil, knowing that thou canst not bear thy loss, but for the sake of thy money deniest even thy God, again gives thee wealth, that he may have an opportunity of deceiving thee again. And if the diviners should tell thee, wonder not. The devil is without body: he is every where going about. It is he who arms[1] the robbers themselves. For these things do not take place without the devil. If therefore he arms them, he knows also where it is deposited. He is not ignorant of his own ministers. And this is not wonderful. If he sees thee grieving at the loss, he adds yet another to it. If he sees thee laughing at it, and despising it, he will desist from this course. For as we deal to our enemies those things by

[1] i. e. commands.

[y] κακούργως, which B. omits.

1 Thes. 3. 6. which we grieve them, but if we see that they do not grieve, we henceforth desist, as being unable to plague them; so does the devil also.

What sayest thou? Dost thou not see those who sail on the sea, how, when a storm arises, they regard not their wealth, but even throw overboard their substance? And no one says, 'O man, what art thou doing? Art thou cooperating with the storm and the shipwreck? Before the wave has taken away thy wealth, dost thou do it with thine own hands? Why, before the shipwreck, dost thou wreck thyself?' But indeed a rustic inexperienced in the trials of the sea might say this. But the naval man, and one who truly knows what are the causes of calm, and what of storm, will even laugh at him who talks thus. For I throw it overboard, he says, that there may be no whelming sea[1]. So he who is experienced in the events and trials of life, when he sees the storm impending, and the spirits of evil wishing to cause shipwreck, throws overboard even the remainder of his wealth. Hast thou been plundered? Do alms, and thou lightenest the ship. Have robbers ravaged thee? Give what remains to Christ. So thou wilt console thy poverty from thy former loss. Lighten the ship, do not hold fast what remains, lest the vessel fill with water. They, to preserve their bodies, throw their goods overboard, and wait not for the assailing wave to overturn the vessel. And wilt thou not stay the shipwreck, that thou mayest save souls?

Make the trial, I beseech you—if you disbelieve, make the trial, and you will see the glory of God. When any thing grievous has happened, immediately give alms. Render thanks that it has happened, and thou wilt see how much joy will come upon thee. For spiritual gain, though it be small, is so great as to throw into the shade all bodily loss. As long as thou hast to give to Christ, thou art rich. Tell me, if, when thou wast robbed, the king coming to thee held out his hand, begging to receive something from thee, wouldest thou not then think thyself richer than all, if the king not even after so great poverty was ashamed of thee? Be not carried away with thy wealth, only overcome thyself, and

[1] B. κλυδωνίου for κλύδων: calm, storm, &c. seem to be used here in a relative sense. What is a storm to a deep laden vessel, being less to a light one.

thou wilt overcome the assault of the devil. It is in thy power to acquire great gain. Hom. III.

Let us despise wealth, that we may not despise the soul. But how can any one despise it? Dost thou not see in the case of beautiful bodies, and the lovers of them, how as long as they are in their sight the fire is kindled, the flame rises bright; but when any one has removed them afar off, all is extinguished, all is lulled to sleep; so also in the case of wealth, let no one provide gold, nor precious stones, nor necklaces; when seen, they ensnare the eyes. But if thou wouldest be rich like the ancients, be rich not in gold, but in necessary things, that thou mayest bestow on others from that which thou hast ready. Be not fond of ornament. Such wealth is both easy to be assailed by robbers, and a thing that brings us cares. Do not acquire vessels of gold and silver, but let there be stores of bread and wine and oil, not that being sold again they may procure money, but that they may be supplied to those who need. If we withdraw ourselves from those superfluities, we shall obtain heavenly goods; which God grant that we may all obtain, in Jesus Christ our Lord, with Whom, &c.

HOMILY IV.

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1 Thess. iii. 5—8.

For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord.

A question lies before us to-day, which is much disputed, and which is gathered from many sources. But what is this question? *For this reason*, he says, *when I could no longer forbear, I sent Timotheus to know your faith.* What sayest thou? He, who knew so many things, who heard unutterable words, who ascended even to the third heaven, doth not he know, even when he is in Athens? And yet the distance is not great, nor has he been long parted from them. For he says, *Being taken from you for a short time.* Such an one therefore did not know the affairs of the Thessalonians, but is compelled to send Timothy to know their faith, *lest*, he says, *the tempter have tempted you, and our labour be in vain.*

What then is one to say? That the Saints knew not all things? Well, that they knew not, one may learn from many instances, both of the early ones, and of those who came after

them, as Elisha knew not concerning the woman, and Elijah said to God, *I only am left, and they seek my life.* Wherefore he heard from God, *I have left me seven thousand.* As Samuel again when he was sent to anoint David, *The Lord said to him, Look not on his countenance, nor on the height of his stature, because I have refused him, for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.*

Hom. IV.

2 Kings 4, 27.

1 Kings 19, 10. and 18.

1 Sam. 16, 7.

And this comes to pass out of great care on God's part. How, and in what way? For the sake both of the Saints themselves, and of those who believe in them. For as He permits that there should be persecutions, so He permits that they also should be ignorant of many things, that they may be kept humble. On this account also Paul said, *There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.* And again, lest others also should have great imaginations concerning them. For if they thought they were gods from their miracles, much more if they had continued always knowing all things. And this again he also says: *Lest any man should think of me above that which he seeth me to be, or that he heareth of me.* And again hear Peter, when he healed the lame man, saying, *Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk.* And if even when they were saying and doing these things, from these few and small miracles, evil imaginations were thus engendered, much more would they have been from great ones.

2 Cor. 12, 7.

Ib. 6.

Acts 3, 12.

But for another reason to these things were allowed. For that no one might be able to say it was as being other than men that they performed those excellent actions, and so all should become supine, he shews that they also were subject to infirmity, that he might cut off[1] all pretext of impudence from those who were willing to be undutiful. For this reason he is ignorant (of some things) for this reason also, after having purposed, he does not come, that they might perceive there were many things he knew not. Great advantage then came of this. For if[a] there were some yet saying, *This man is the*

[1] One Ms. and S. mar. ἐκκόψῃ.

[a] Sav. conj. εἰ γὰρ for ἢ γὰρ ἄν, and so both Musculus and Hervetus translate. B. omits ἄν, which comes very near it.

1 Thes. 3, 7. Acts 8, 10. *great power of God*, and some, that it is this person, or that, unless these things had been so, what would they not have thought?

But here, however, there seems to be a censure on them. But to one who considers the matter exactly, it shews their admirable conduct, and proves the excess of their temptations. How? Attend. For if thou first sayest 'that we are appointed thereunto,' and 'let no man be moved,' why again dost thou send Timothy, as if thou fearedst that something might happen, which thou wouldest not wish. This indeed he does from his great love. For those who love suspect even what is safe from their exceeding warmth. But this is from their great temptations. For I said indeed that we are appointed thereunto, but the excess of the temptations alarmed me. Wherefore he has not said, I send him as condemning you, but *when I could no longer forbear*, which is rather an expression of love.

What means, *Lest by some means the tempter have tempted you?* Dost thou see that to be shaken in afflictions proceeds from the devil, and from his seduction. For when he cannot shake us ourselves, he takes another way[b], and shakes the weaker sort through our means, which argues exceeding infirmity, and such as admits of no excuse, as he did in the case of Job, having stirred up his wife, *Speak some word against the Lord*, she says, *and die*. See how he tempted her. Job 2, 9. LXX.

But wherefore has he not said, 'shaken,' but *tempted?* Because, he says, I only suspected so much, as that you had been tempted. For he does not call his temptation a wavering[1]. For he who admits his attack is shaken. Strange! how great is the affection of Paul! He did not regard afflictions, nor plots against him. For I think that he then remained there, as Luke says, that *he abode in Greece three months, when*[c] *the Jews laid wait for him.* Acts 20, 3.

[1] σάλον.

(2) His concern therefore was not for his own dangers, but for his disciples. Seest thou how he surpassed every natural

[b] ἰτίρως, B. ἰτίρους, 'he shakes others that are weaker:' ἰ-ίρως might be taken thus, 'when he cannot shake us otherwise,' the other being a last resource *against us.*

[c] The Greek will read thus, but will hardly bear the construction.

parent. For we in our afflictions and dangers lose the remembrance of all. But he so feared and trembled for his children, that he sent to them Timothy, whom alone he had for his consolation, his companion and fellow-labourer, and him too in the very midst of dangers. Hom. IV.

And our labour, he says, *be in vain.* Wherefore! for even if they were turned aside, it was not through thy fault, not through thy negligence. But nevertheless, though this were the case, I think, from my great love of the brethren, that my labour had been rendered vain.

Lest by some means the tempter have tempted you. But he tempts, not knowing whether he shall overthrow. Does he then, even though he knows not, yet assail us, and do we, who know that we shall completely overcome him, not watch? But that he does attack us[d], though he knows not, he shewed in the case of Job. For that evil demon said to God, *Hast Thou not made a hedge about his things within, and his things without? Take away his goods, and surely he will curse Thee to Thy face.* He makes trial; if he sees any thing weak, he makes an attack, if strong, he desists. *And our labour*, he says, *be in vain.* Let us all hear, how Paul laboured. He does not say work, but *labour*, he does not say, and you be lost, but *our labour.* So that[e] even if any thing happened, it was probable. But that it did not was a great wonder. These things indeed we expected, he says, but the contrary happened. For not only did we receive from you no addition to our affliction, but even consolation. Job 1, 10. 11. Sept.

But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity. Brought us good tidings, he says. Do you see the excessive joy of Paul? he does not say, brought us word, but *brought us good tidings.* So great a good did he think their stedfastness and charity. For it was necessary, the one remaining firm, that the other also must be stedfast. And he rejoiced in their love, because it was a sign of their faith. *And that ye have,*

[d] προσβάλλω rec. Par. and 2 Mss.

[e] The connection is difficult. He may mean that St. Paul's labour was so great, that although they did not perish, but only suffered loss, his labour would be in some sense in vain.

1 Thes. 3, 8. he says, *good remembrance*[1] *of us, always desiring greatly to see us, as we also to see you.* That is, with praises. Not when we were present, nor when we were working miracles, but even now, when we are far off, and are scourged, and are suffering numberless evils, *ye have good remembrance of us.* Hear how disciples are admired, who have good remembrance of their teachers, how they are blessed. Let us imitate these. For we benefit ourselves, not those who are loved by us. *Desiring greatly to see us*, he says, *as we also to see you.* And this too cheered them; for to him who loves, to perceive that the beloved person knows that he is beloved, is a great comfort and consolation.

[1] or *mention*, μνίαν.

Therefore, brethren, we were comforted over you in all our affliction and distress by your faith. For now we live if ye stand fast in the Lord. What is comparable to Paul, who thought the salvation of his neighbour was his own, being so affected towards all, as the body towards the members? Who now would be able to break forth into such speech? Or rather, who will ever be able to have such a thought? He did not require them to be grateful to him for the trials which he suffered for them, but he was thankful to them that they were not moved on account of his trials. As if he had said, that to you rather than to us was injury done by those trials; you were tempted rather than we, you who suffered nothing, rather than we, who suffered. Because, he says, Timothy brought us these good tidings, we feel nothing of our sorrows, but are comforted in all our affliction; and not only in that, but in our necessity[2] also, he says. And justly. For nothing besides can touch a good teacher, as long as the affairs of his disciples go on to his mind. Through you, he says, we were comforted, that is, you have confirmed us. And yet the reverse was the case. For that when suffering they did not yield, but stood manfully, was sufficient to confirm the disciples. But he reverses the whole matter, and turns the encomium over to them. You have anointed us, he says, you have caused us to breathe again: you have not suffered us to feel our trials. And he has not said, we breathe again, we are comforted, but what? *Now we live*, shewing that he thinks nothing is either trial or death, but their stumbling, whereas their advancement was

[2] ἀνάγκῃ. Gr.

even life. How else could any one[f] have set forth either the sorrow for the weakness of one's disciples, or the joy? He has not said we rejoice, but *we live*, meaning the life to come. Hom. IV.

So that without this we do not even think it life to live. (3) So ought teachers to be affected, so disciples; and there will be nothing at any time amiss[1]. Then further softening the expression, see what he says,

[1] ἄτοπον

Ver. 9, 10. *For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God? Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.*

Not only, he says, are ye the causes of life to us, but also of much joy, and so much that we cannot worthily give thanks to God. Your[g] good behaviour, he says, we consider to be the gift of God. Such kindnesses have you shewn to us, that we think it to be of God; or rather even the work of God. For such a disposition of mind comes not of a human soul or carefulness.

Night and day, he says, *praying exceedingly*. This too is a sign of joy. For as any husbandman, hearing concerning the land that has been tilled by himself, that it is laden with fruits[2], desires with his own eyes to see so pleasant a sight, so Paul to see Macedonia. *Praying exceedingly*. Observe the excess; *that we might see your face, and might perfect that which is lacking in your faith.*

[2] 3 Mss. 'full ears.'

Here there is a great question. For if now thou livest, because they stand fast, and Timothy brought thee *good tidings of their faith and love*, and thou art full of so much joy, as not to be able worthily to give thanks to God, how sayest thou here that there are deficiencies in their faith? Were not those then the words of flattery? By no means, God forbid. For previously he testified that they endured many conflicts, and were no worse affected than the Churches

[f] So 2 Mss. Edd. 'How could any other have.' Either may be adapted to the sense, but Ed. Par. thinks that 'thus' may have been omitted by mistake.

[g] So Musculus, who may have had Ms. authority. All Greek copies except Catena read 'our,' which requires κατόρθωμα to be rendered 'achievement' in a less proper sense.

1 Thes. 3 11.12. in Judæa. What then is it? They had not enjoyed the full benefit of his teaching, nor learned all that it behoved them to learn. And this he shews toward the end. Perhaps also there had been questionings among them concerning the Resurrection, and there were many who troubled them not by temptations, nor by dangers, but by acting the part of teachers. This is what he says is lacking in their faith, and for this reason, he has so explained himself, and has not said, that you should be confirmed, but *that we might perfect.* For where indeed he feared concerning the faith itself, 'I have sent,' he says, 'Timothy *to confirm you*,' but here he says, *to perfect that which is lacking*, which is rather a matter of teaching than of confirming. As also he says elsewhere, 'that ye may be perfected unto every good work.' For that is made perfect, in which there is some little deficiency: for it is that which is perfected.

From 1 Cor. 1, 10. or 2 Tim. 3, 17.

Ver. 11, 12. *Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do toward you.*

This is a proof of excessive love, that he not only prays for them by himself, but even in his Epistle inserts his prayer. This argues a fervent soul, and one truly not to be restrained[1]. This is a notice of the prayers made there, and at the same time also an excuse for them, because it was not voluntarily, nor from indolence, that they[h] did not go to them. As if he had said, May God Himself cut short the temptations that every where distract us, so that we may come directly to you. *And the Lord make you to increase and abound.* Do you see the madness of his love not to be restrained, that is shewn by his words? *Make you to increase and abound*[i], instead of cause you to grow. As if one should say, that with a kind of superabundance he desires to be loved by them. *Even as we do towards you*, he says. That is, Our part is already done, we pray that yours also may be done. Do you see how he wishes love to be extended, not only toward one another but every where? For this truly is the nature of godly love, that it embraces all. But if you love

[1] ἀκαρτιρήτου

[h] St. Paul and Silvanus.

[i] The words are strong, '*make you to exceed and overflow.*'

indeed such an one, but do not love such an one, it is human love. But such is not ours. *Even as we do towards you.* Hom. IV.

Ver. 13. *To the end He may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all His saints.*

He shews that love produces advantage to themselves, not to those who are loved. I wish, he says, that this love may abound, that there may be no blame. He does not say to stablish you, but your hearts. *For out of the heart proceed evil thoughts.* For it is possible, without doing any thing, to be a bad man. As to have envy, unbelief, deceit, to rejoice at evils, not to be loving, to hold perverted doctrines. All these things are of the heart. And to be pure of these things is holiness. For indeed chastity is properly by pre-eminence called holiness, since fornication and adultery is also uncleanness[k]. But universally all sin is uncleanness. For, *Blessed*, it is said, *are the pure in heart.* By *the pure* He means those who are in every way pure. Matt. 15, 19. Matt. 5, 8.

For other things also are apt[l] no less to defile the soul. For that wickedness[1] defiles the soul, hear the prophet, saying, *O Jerusalem, wash thine heart from wickedness.* And again, *Wash you, make you clean, put away wickedness from your souls.* He has not said 'fornications,' so that not only fornication, but other things also defile the soul. (4) [1] πονηρία. Jerem. 4, 14. Is. 1, 16. LXX.

To the end He may stablish your hearts, he says, *unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all His saints.* Therefore Christ will then be a Judge, but not before Him (only), but also before the Father we shall stand to be judged. Or does he mean to say this, that we ought to be unblameable before God? This is what I always say, 'in the sight of God,' for this is sincere virtue—not in the sight of men.

It is love then that makes them unblameable. For truly it does make men unblameable. And once when I was discoursing of this to a certain one, and saying, that love makes men unblameable, and that love to our neighbour does not suffer the admission of any transgression, and in my discourse going over, and pursuing all the rest—some Moral.

[k] This is legally opposed to holiness.

[l] Sav. οἶδε, Ben. and B. οἶδα. 'I know that other things also no less defile.'

1 Thes. 3, 13. one of my acquaintance interposing himself said, What then of fornication, is it not possible both to love, and to commit fornication? And indeed this springs from love[m]. Covetousness indeed, and adultery, and envy, and hostile designs, and every thing of this sort can cut one off from the love of his neighbour; but how does fornication? he said. I therefore told him, that even this can love prevent. For if a man loves a woman that commits fornication, he will endeavour both to draw her off from other men, and not himself also to add to her sin. So that to commit fornication with a woman is the part of one exceedingly hating her with whom he commits the fornication, but one who truly loved her would withdraw her from that abominable practice. And there is not, there is not any sin, which the power of love, like fire, cannot consume. For it is easier for a vile faggot to resist a great pile of fire, than for the nature of sin to resist the power of love.

This then let us plant in our own souls, that we may stand with all the Saints. For they all pleased God by their love to their neighbour. Whence was Abel slain, and did not slay? Surely from his excessive love to his brother, he could not even admit such a thought. Whence did that Cain receive the destructive pest of envy? For I will no longer call him the brother of Abel! Because the foundations of love had not been firmly fixed in him. Whence did the sons of Noah obtain a good report? was it not because they loved their father exceedingly, and did not endure to see his exposure? And whence was the other cursed? was it not from not loving him? And whence did Abraham obtain a good report? was it not from love that he did what he did to his nephew? what he did in his supplication for the Sodomites. For strongly, strongly, were the Saints affected with love and with sympathy.

For consider, I pray, how Paul was affected with love, who was bold in the face of fire, hard as adamant, firm and unshaken, on every side compact, rivetted in the fear of God, and inflexible. For, *Who* (said he) *shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* He who

Rom. 8, 35.

[m] al. God forbid! The not doing it would especially come of love.

was bold in the face of all these things, and of earth and sea, who laughed to scorn the adamantine gates of hell[n], whom nothing ever withstood—when he saw the tears of some whom he loved, so was that adamant broken and crushed, that he did not even conceal his feelings, but said straightway, *What mean ye to weep and to break mine heart?* What sayest thou, tell me? Had a tear the power to break that soul of adamant? Yea, he says, for I hold out against all things except love. This prevails over me, and subdues me. This is the mind of God[1]. An abyss of water[o] did not crush him, and a few tears crushed him. *What mean ye to weep and to break mine heart?* For great is the force of love. Wouldest thou see him again weeping? Hear him elsewhere, saying, *By the space of three years I ceased not to warn every one night and day with tears.* From his great love he feared, lest some plague should be introduced among them. And again, *For out of much affliction and anguish of heart I wrote unto you with many tears.*

Hom. IV.

Acts 21, 13.

[1] τοῦτο τῷ Θεῷ δοκεῖ.

Acts 20, 31.

2 Cor. 2, 4.

And what did Joseph? tell me, that firm one, who stood up against so strong a compulsion, who appears so noble against so great a flame of love, who so out-battled and overcame that great madness of his mistress. For what was there not then to charm him? A beautiful person, the pride of rank, the costliness of garments, the fragrance of perfumes, (for all these things are wont to soften the soul,) words more soft than all the rest! For ye know that she who loves, and so vehemently, nothing so humble but she will bring herself to say it, taking upon her the attitude of a supplicant. For so broken was this woman, though wearing gold, and being of royal dignity, that she threw herself at the knees of the captive boy, and perhaps even intreated him weeping and clasping his knees, and had recourse to this not once, and a second time, but oftentimes. Then he might see her eye shining most brilliantly. For it is probable that she not simply but with excessive nicety would set off her beauty; as wishing by many nets to catch the lamb of Christ. Add here I pray also many magic charms. Yet nevertheless this inflexible, this firm man, of rocky hardness, when he saw his brothers who had bartered him away, who had thrown (5)

[n] al. 'of death.'

[o] Perhaps alluding to 2 Cor. 11, 25.

1 Thes. 3, 13. him into a pit, who had sold him, who had even wished to murder him, who were the causes both of the prison and the honour, when he heard from them how they had worked upon their father, (for, 'let us say,' he said, that one was devoured by a wild beast,) he was broken, softened, crushed—and he wept. And not being able to bear his feelings, he went in, and composed himself[p], that is, wiped away his tears.

Gen. 37, 20. and 44, 28.

What is this? dost thou weep, O Joseph? and yet the present circumstances are deserving not of tears, but of anger, and indignation, and great revenge and retribution. Thou hast thine enemies in thy hands, those fratricides; thou canst satiate thy wrath. And yet neither would this be injustice. For thou dost not thyself begin the unjust acts, but avengest thyself upon those who have done the wrong. For look not to thy dignity. This was not of their contrivance, but of God, Who shed His favour upon thee. Why dost thou weep? But he would have said, God forbid that I, who in all things have obtained a good report, should by this remembrance of wrongs overturn all. It is truly a season for tears. I am not more savage than beasts. They make a league with nature, whatever harm they suffer. I weep, he says, that they ever treated me thus.

This man let us also imitate. Let us mourn for those who have injured us. Let us not be angry with them. For truly they are worthy of tears, for the punishment and condemnation to which they make themselves liable. I know, how you now weep, how you rejoice, both admiring Paul, and amazed at Joseph, and pronouncing them blessed. But if any one has an enemy, let him now bear him in recollection, let him bring him to his mind, that whilst his heart is yet warm[q] with the remembrance of the Saints, he may be enabled to dissolve the stubbornness of wrath, and to soften what is harsh and callous. I know, that after your departure hence, after that I have ceased speaking, if any thing of warmth and fervour should remain, it will not be so great, as it now is, whilst you are hearing me. If therefore any one has become cold, let him dissolve the frost. For the re-

p Gen. 43, 30. 31. Hales thinks some words are lost here.

q ζῶν rec. Par. for ζῷ, 'living.' B. ζῶν.

membrance of injuries is truly frost and ice. But let us invoke the Sun of Righteousness, let us entreat Him to send His beams upon us, and there will no longer be thick ice, but water to drink. Hom. IV.

If the fire of the Sun of Righteousness has touched our souls, it will leave nothing frozen, nothing hard, nothing burning[r], nothing unfruitful. It will bring out all things ripe, [1] κονστικὸν all things sweet, all things abounding with much pleasure. If we love one another, that beam will also come. Allow me, I beseech you, to say these things with alacrity. Cause me to hear, that by these words we have produced some effect, that some one has gone and thrown both his arms about his enemy, has embraced him, has twined himself around him, has kissed him, has wept. And though the other be a wild beast, a stone, or whatever he be, he will be made gentle by such[s] affectionate kindness. For on what account is he thine enemy? Hath he insulted thee? yet he has not injured thee at all. But dost thou for the sake of money suffer thy brother to be at enmity with thee? Do not so, I beseech you. Let us do away all. It is our season. Let us use it to good purpose. Let us cut asunder the cords of our sins. Before we go away to judgment, let us ourselves judge one another[t]. *Let not the sun* (it is said) *go down upon your wrath.* Let no one put it off. These puttings off produce delays. If you have deferred it to-day, you blush the more[u], and if you add to-morrow, the shame is greater, and if a third day, yet worse. Let us not then put ourselves to shame, but let us forgive, that we may be forgiven. And if we be forgiven, we shall obtain all the blessings of heaven, through Jesus Christ our Lord, with Whom, &c. Ephes. 4, 26.

[r] The Translator suggests Milton's sense,

——the parching air
Burns frore, and cold performs th' effects of fire.

The extreme harshness of some fruits without the sun may be meant. In Hom. xvi. on S. Matt. Ben. p. 215. A. τὰ καυστικὰ is used for 'combustibles,' but there is a various reading, ὑπαυαστικὰ in one Ms. see Ed. Field, p. 229.

[s] B. τεσαύτης, as Downes had guessed for τῆς αὐτῆς.

[t] B. 'for one another.'

[u] L. (a Florentine Ms.) 'to-morrow.'

HOMILY V.

1 Thess. iv. 1, 2, 3.

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus Christ. For this is the will of God, even your sanctification.

When he has met what was pressing, and what was upon his hands, and is about henceforth to enter upon things that are perpetual, and which they ought continually to hear, he uses this expression. *Furthermore*[1], that is, Always indeed and for ever we beseech and exhort you in the Lord. Strange! He does not even think himself of sufficient credit to exhort as of himself. And yet who was so worthy of credit? But he introduces Christ. We exhort you, he says, by God. For that is meant by *in the Lord.* Which also he said to the Corinthians, *As though God did beseech you by us.* *That as ye have received of us.* This *received* is not of words only, but of actions also, viz. *how ye ought to walk,* and he means thereby the whole conversation in life. *And to please God, so ye would abound more and more.* That is, that by more abounding ye do not stop at the limit of the commandments, but that you even go beyond them. For this it is, that *ye abound more and more.* In what preceded he accepts the miracle of their firm faith, but here he regulates their life. For this is proficiency, even to go beyond the

[1] λοιπὸν

2 Cor 5, 20.

commandments and the statutes. For no longer from the constraint of a teacher, but from their own voluntary choice, is all this performed. For as the earth ought not to bear only what is thrown upon it, so too ought the soul not to stop at those things which have been inculcated, but even to go beyond them. Do you see that he has properly said 'to go beyond[b]?' For virtue is divided into these two things, to decline from evil, and to do good. For the retreating from evil is not sufficient for the arrival at virtue, but it is a kind of path, and a beginning leading thereto; still we have need of great alacrity. The things therefore to be avoided he tells them in the order of commandment And justly. For these things indeed being done bring punishment, but not being done, yet bring no praise. The acts of virtue however, such as to give away our goods, and such like, are not of the order of commandment, he says. But what? *He that is able to receive, let him receive.* It is profitable, therefore, that as he with much fear and trembling had given these commandments to them, he also by these letters reminds them of that his care. Wherefore he does not repeat them, but reminds them of them. Hom. V. Mat. 19, 12.

For ye know, he says, *what commandments we gave you by our Lord Jesus Christ. For this is the will of God, even your sanctification.* And observe how he no where so vehemently glances at any other thing, as at this. As elsewhere also he writes to this effect; *Follow peace with all men, and sanctification*[1], *without which no man shall see the Lord.* And why dost thou wonder, if he every where writes to his disciples upon this subject, when even in his Epistle to Timothy he has said, *Keep thyself pure?* Also in his second Epistle to the Corinthians he has said, *In much patience, in fastings, by pureness.* And one may find this in many places, both in his Epistle to the Romans, and in all his Epistles. For in truth this is an evil pernicious to all. And as a swine full charged with mire, wherever he enters, fills all places with his ill savour, and chokes the senses with dung, so too does fornication. For it is an evil not easy to be washed away. But when some even who have wives Heb. 12, 14. [1] ἁγιασμὸν Gr. 1 Tim. 5, 22. 2 Cor. 6, 5. 6.

[b] ὑπερβαίνειν, St. Paul's word is περισσεύειν. See on Stat. Hom. ii. (5) Tr. p. 41. and note y.

1 Thes. 4, 4—6. commit it, how excessive is the outrage! *For this*, he says, *is the will of God, even your sanctification, that ye should abstain from all*[c] *fornication.* For there are many forms of irregularity. The pleasures of wantonness are of many kinds and various, it were not tolerable to mention them. But having said *from all fornication*, he leaves it to those who know them.

Ver. 4, 5. *That every one of you should know how to possess his vessel in sanctification and honour, Not in the lust of concupiscence, even as the Gentiles which know not God.*

He says, *That every one of you should know how to possess his vessel.* It is, then, a matter to be learnt, and that diligently, not to be wanton. But we possess our vessel, when it remains pure and in sanctification: but when it is impure, it is sin. For it no longer does the things which we wish, but what sin commands. *Not in the lust of concupiscence*, he says. There he shews also the manner, according to which one ought to be temperate; that we should cut off the lusts of concupiscence. For luxury, and wealth too, and idleness, and sloth, and ease, and all such things, lead us on to irregular lust. *Even as the Gentiles*, he says, *which know not God.* For such are they who do not expect that they shall suffer punishment.

Ver. 6. *That no man go beyond and defraud his brother in any*[1] *matter.*

[1] Gr. *in the*

(2) He has well said, *that no man go beyond.* For to each man God has assigned a wife, and has set bounds to nature, that intercourse with one only: therefore intercourse with another is transgression, and robbery, and the taking of more than belongs to one[d]; or rather it is more cruel than any robbery; for we grieve not so much, when our riches are carried off, as when marriage is invaded. Dost thou call him brother, and defraudest him, and that in things which are unlawful? Here he speaks concerning adultery, but above also concerning *all fornication.* For since he was about to say, *That no man go beyond and defraud his brother*, anticipating, lest you should think, he says, that I say this only in the case of brethren; you must not have the wives of others

[c] There is some little authority for this reading.

[d] πλεονεξία, E. V. *covetousness.*

at all, nor even women that have no husbands, and that are common. You must abstain from *all fornication;* wherefore he says, *Because that the Lord is the avenger of all such.* He exhorted them first, he shamed them, saying, *even as the Gentiles.* Then from reasonings he shewed the impropriety, and this was, to defraud a brother. Afterwards he adds the principal thing; *Because,* he says, *the Lord is the avenger of all such, as we also have forewarned you and testified.* For we shall not do these things without being punished, neither shall we enjoy so much pleasure, as we shall undergo punishment.

Ver. 7. *For God hath not called us unto uncleanness, but unto holiness.*

Because he had said *his brother*, and had also added, that God is the avenger, shewing that even if an unbeliever has suffered this, he who has done it shall suffer punishment, he has spoken thus. And this is what he says; It is not as avenging him that He will punish thee, but[e] because thou hast insulted Himself. He Himself called thee, thou hast insulted Him Who called thee. On this account, he has added,

Ver. 8. *He therefore that despiseth, despiseth not man, but God, Who hath also given unto us His Holy Spirit.*

So that whether thou shouldest defile the Empress, he says, or even thine own handmaid, that hath a husband, the crime is the same. Why? Because He avenges not the persons that are injured, but Himself. For thou art equally defiled, thou hast equally insulted God; for both the one and the other is adultery, as both the one and the other is marriage. And though thou shouldest not commit adultery, but fornication, though the harlot has no husband, yet nevertheless God will avenge, for He avenges Himself. For thou dost this act, not despising the man[f], so much as God. And it is manifest from hence: for thou doest it concealing it from man, but thou pretendest that God doth not see thee. For tell me, if one who was thought worthy of the purple, and of infinite honour from the king, and was commanded to live suitably to the honour, should go and defile himself with any woman; whom has he insulted? her, or the king who gave him all? She indeed is insulted too, but not equally.

[e] B. 'But in His care for thee, and to avenge thine own self.'

[f] ἀνήρ, i. e. the husband.

1 Thes. 4, 7. 8. Moral. Wherefore, I beseech you, let us guard against this sin. For as we punish women, when, being married to us, they give themselves to others, so also are we punished, though not by the Roman[s] laws, yet by God. For this also is adultery. For not only is adultery committed in doing so by her who is married to another, but by him also, who is yoked to a wife. Attend carefully to what I say. For although what is said is offensive to many, it is necessary to be said, to set the matter right for the future. But not only is this adultery, when we defile a woman who is married to a man; but if we ourselves being married to a woman defile one who is free and disengaged, the matter is adultery. For what, if she with whom the adultery is committed is not bound? Yet art thou bound. Thou hast transgressed the law. Thou hast injured thine own flesh. For tell me, wherefore dost thou punish thy wife, if she commit fornication with a man who is loosed, and has not a wife? Because it is adultery. Yet he who defiled her has not a wife, but she is bound to a husband. Well then, thou also art bound to a wife; so that in like manner thy offence also is adultery. For it is Matt. 5, 32. said, *Whoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.* If he who marries her who is divorced commits adultery, he who, with a wife of his own, defiles himself also with that other, how doth not he much more commit it? It is manifest to every one. But perhaps to you who are men, enough has been said on this subject. For concerning them that Mark 9, 44. are such, Christ also said, *Where their worm dieth not, and the fire is not quenched.* But for the sake of the young it is necessary to speak to you, or rather not so much on their account as on yours. For these things are suitable not to their case only, but to yours also. And how? I will now tell you. He who has not learnt to commit fornication, will neither know how to commit adultery. But he who wallow-eth among harlots, will quickly also arrive at the other, and will defile himself, if not with the married, yet with those who are disengaged.

[s] Some copies omit 'Roman.'

What then do I advise? That you may extirpate the roots, so many of you as have young sons, and are about to bring them up to a worldly life, quickly draw them under the yoke of marriage. For since whilst they are yet young desires trouble them, for the time before marriage restrain them by admonitions, threats, fears, promises, and numberless other methods. But at the time of marriage, let no one defer it. Behold, I speak the words of a match-maker[1], that you should let your sons marry. But I am not ashamed to speak thus, since Paul was not ashamed even to say, *Defraud ye not one the other*, which seems more shameful than what I have said, yet he was not ashamed. For he did not pay heed to words, but to the acts that were set right by words. When therefore thy son is grown up, before he enters upon warfare, or any other course of life, consider of his marriage. And if he sees that thou wilt soon take a bride for him, and that the time intervening will be short, he will be able to endure the flame patiently. But if he perceives that thou art remiss and slow, and waitest until[h] he shall acquire a large income, and then thou wilt contract a marriage for him, despairing at the length of the time, he will readily fall into fornication. But alas! that root of all evils, avarice, is here also in fault[i]. For since no one cares how far his son shall be sober and modest, but all are mad for gold, for this reason no one makes this a matter of concern. Wherefore I exhort you first to regulate well their souls. For if he find his bride chaste, and know her body alone, then will both his desire be vehement, and his fear of God the greater, and the marriage truly honourable, receiving bodies pure and undefiled; and the offspring will be full-charged with blessing, and the bride and bridegroom will comply with one another, for both being inexperienced in the manners of others, they will submit to one another. But one that begins when younger to wax wanton, and so has had experience of the ways of harlots, for the first and second evening will praise his own wife; but after that he will soon fall back into that wantonness, that dissolute and disorderly laughter, seeking

Hom. V. (3)

[1] νυμφευτρίας.

1 Cor. 7, 5.

[h] B. L. and 1 Paris Ms. read πότε for τότε, which is necessary to the sense.

[i] B. and L. add αἴτια. Otherwise the sense is 'here also is avarice the root of all evil.'

1 Thes. 4, 7. 8. for words that are full of base import, dissolute deportment[k], and all that indecency, which it is not tolerable that we should mention. But a woman of free[1] estate would not endure to make such exhibitions, nor to tarnish herself. For she was espoused to her husband to be his partner in life, and for the procreation of children, not for the purposes of indecency and laughter; that she might keep the house, and instruct even him to be grave, not that she might supply to him the fuel of fornication.

[2] ἐλευθέρα

But the gestures of a harlot seem to you agreeable. I know it. For the Scripture says, *The lips of a strange woman drop as an honeycomb.* For on this account I take all this trouble, that he may have no experience of that honey, for it straightway turns into gall. And this also the Scripture says, *Who for a season is smooth to thy throat, but afterwards thou shalt find her more bitter than gall, and sharper than a two-edged sword.* What sayest thou? Bear with me speaking somewhat impure, if I may say so—and expressing myself as one impudent and unblushing. For I do not submit to this willingly, but on account of those who are shameless in their actions, I am compelled myself to speak this sort of words. And many such we see even in the Scriptures. For even Ezekiel, reproaching Jerusalem, utters many such things, and is not ashamed. And justly. For he did not say them from his own inclination, but from his concern. For although the words seem to be indecent, yet his aim is not indecent, but even highly becoming one who wishes to banish uncleanness from the soul. For if the shameless soul does not hear the very words, it is not affected. For a physician wishing to remove a putrid sore, first thrusts his fingers into the wound, and if he does not first defile his healing hands, he will not be able to cure it. So it is with me. Unless I first defile my mouth, that heals your passions, I shall not be able to heal you. But rather neither is my mouth defiled, nor his hands. Why then? Because the uncleanness is not that of nature, nor from our own body[1], as neither in that case from his hands, but from what is

Prov. 5, 3.

Prov. 5, 3. 4. LXX.

[k] σχήματα διακεκλασμένα. See on 1 Tim. 1, 17. Hom. iv. Tr. p. 39. where he advises the wife to please her husband by modesty and simplicity.

[1] Downes would read στόματος, 'mouth.'

another's. But if where the body is another's, he does not refuse to dip his own hands, tell me, shall we refuse, where it is our own body? For you are our body, sickly[1] indeed and impure, but ours nevertheless. Hom. V.

[1] or 'weak.'

What then is this which I say, and for which I have made so long an exhortation? Because the garment indeed which your slave wears, you would not choose ever to wear, being disgusted on account of its filth, but you would rather go naked than make use of it. But a body that is unclean and filthy, and which is used not only by your slave, but by numberless others, that will you abuse, and not be disgusted? Are you ashamed at hearing this? But be ashamed of the actions, not of the words. And I pass over all other things, the rudeness, and the corruption of their manners, the servility and illiberality of the rest of their life. Tell me, should you and your servant go to the same woman? and I wish it were only your servant, and not, it may be, the executioner! And yet you could not bear to take the executioner by the hand; but her who has been made one body with him you kiss and embrace, and do not shudder, nor fear! Are you not ashamed? are you not abashed? are you not pierced with anguish? (4)

I said indeed to your fathers, that they ought early to lead you to marriage: but nevertheless neither are you without liability to punishment. For if there were not others, or rather many young men living in chastity, both formerly, and now, there would perhaps be some excuse for you. But if there are, how can you say, that we were not able to restrain the flame of lust? For they, who have been able, are your accusers, in that they are partakers of the same nature. Hear Paul saying, *Follow peace . . . and holiness, without which no man shall see the Lord.* Is not this threat sufficient to terrify you? Do you see others continuing altogether in chastity, and in gravity passing their lives; and cannot you command yourself even so long as the period of youth? Do you see others ten thousand times overcoming pleasure, and cannot you once refrain? With your leave, I will tell you the cause. For youth is not the cause, since then all young men would be dissolute. But we thrust ourselves into the fire. For when you go up to the theatre, and feast your eyes with Heb. 12, 14.

1 Thes. 4, 7. 8. the naked limbs of women, for the time indeed you are delighted, but afterwards, you have nourished thence a mighty fever. When you see women exhibited as it were in the form of their bodies, and spectacles and songs containing nothing else but irregular loves: such a woman, it is said, loved such a man, and not obtaining him, hanged herself; and unlawful loves having mothers[1] for their object; when you receive these things by hearing, and through women, and through figures, yea, and even through old men, (for many there put masks upon their faces, and play the parts of women,) tell me, how will you be able to continue chaste afterwards, these narratives, these sights, these songs occupying your soul, and dreams of this sort henceforth succeeding. For it is the nature of the soul for the most part to raise visions of such things, as it wishes for and desires in the day time. Therefore when you there both see base actions, and hear base words, and receive indeed the wounds but do not apply the remedies, how will not the sore be increased? will not the disease become more intense; and in a much greater degree than in our bodies? For if we were willing, our will admits of correction more easily than our bodies. For there indeed drugs, and physicians, and time are required, but here it is sufficient having but the will, to become both good and bad. So that you have rather admitted the disorder. When therefore we gather to us indeed the things that injure, but pay no regard to the things that benefit, how can there ever be any health?

[1] al. step-mothers

On this account Paul said, *even as the Gentiles who knew not God.* Let us be ashamed, let us be afraid, if the Gentiles, that know not God, are often chaste. Let us be ashamed, when we are worse than they. It is easy to achieve chastity, if we will, if we withdraw ourselves from those things that are injurious, since it is not even easy to avoid fornication, if we will not. For what is more easy than to go to the market-place? but from the excess of laziness it is become difficult, not only in the case of women, but sometimes even in that of men. What is more easy than to sleep? but we have made even this difficult. Many however of the rich toss themselves through a whole night, from their not waiting for the need of sleep, and then sleeping. And in short nothing is difficult,

when men are willing; as nothing is easy, when they are unwilling; for we are masters of all these things. On this account the Scripture also says, *If ye be willing and hear me.* And again, *If ye be unwilling, and hear not.* So that all depends upon being willing or unwilling. On this account we both are punished and are praised. But God grant that, being of those who are praised, we may obtain the promised blessings, by the grace and lovingkindness, &c.

Hom. V.

Is. 1, 19. LXX. ver. 20.

HOMILY VI.

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1 Thess. iv. 9, 10.

But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in[1] *all Macedonia.*

[1] al. *and those in.*

Why then having discoursed with them earnestly concerning chastity, and being about to discourse about the duty of working, and about the not sorrowing for the departed, does he introduce that which was the principal of all good things, love, as if he were passing it over, saying, *we have no need to write to you?* This also is from his great wisdom, and belongs to spiritual instruction. For here he shews two things. First, that the thing is so necessary, as not to require instruction. For things that are very important are manifest to all. And secondly, by saying this he makes them more ashamed than if he had admonished them. For he who thinks that they have behaved aright, and therefore does not admonish them, even if they had not behaved aright, would the sooner lead them to it. And observe, he does not speak of love towards all[a], but of that towards the brethren. *We have no need to write unto you.* He ought then to have been silent, and to say nothing, if there was no need. But now

[a] φιλαδελφία, is strictly 'lovingness *toward* brethren,' not merely 'as of brethren.'

by saying there is no need, he has done a greater thing, than if he had spoken expressly. Hom. VI.

For ye yourselves are taught of God. And see with how high a praise he has made God their Teacher in this matter. Ye need not, he says, to learn from man, which also the prophet says. '*For all shall be taught of God.*' *For ye yourselves*, he says, *are taught of God to love one another. And indeed ye do it toward all the brethren which*[b] *are in all Macedonia.* Do it toward all others also, he means. These words are very encouraging to make them do so. And I do not merely say, that ye are taught of God, but I know it from the things which you do. And in this respect he bore many testimonies to them. Isa. 54, 13.

But we beseech you, brethren, that ye abound[1] *more and more*, that is, increase[2].

[1] E. V. *increase*
[2] some omit 'that is,' &c.

Ver. 11, 12. *And that ye study to be quiet, and to do your own business, and to work with your own hands as we commanded you: That ye may walk honestly towards them that are without, and that ye may have lack of nothing.*

Here he shews of how many evils idleness is the cause, and of how many benefits industry. And this he makes manifest from things which happen among us, as he often does, and that too wisely. For by these things the majority are led on more than by spiritual things. For it is a mark of love to our neighbours not to receive from them, but to impart to them. And mark his discretion. Being about to exhort and admonish, he places in the middle their good conduct, both that they may recover even from the preceding admonition, and from the threat, when he said, *He therefore that despiseth despiseth not man, but God*, and that they may not be restive at this[c]. And this is the effect of working, that one does not receive of others, nor live idly, but by working imparts to others. For it is said, *It is more blessed to give than to receive. And to work*, he says, *with your own hands.* Where then are those, who look out for work that is spiritual? Seest thou how he takes from them every Acts 20, 35.

[b] B. and L. *and all that are*, which alters the sense afterwards. 'And ye do it towards,' &c. and so both Translators.

[c] B. πρὸς ταύτην, for πρὸς ταύτῃ. On what authority ὅτως ταύτῃ is printed, is not stated. L. πῶς ταύτης.

1 Thes. 4, 13. excuse, saying, *with your own hands?* But does one practise fasting with his hands? or watchings all night? or lyings on the ground? This no one can say. But he is speaking of spiritual work. For it is truly spiritual, that one should by working impart to others, and there is nothing equal to this. *That ye may walk*, he says, *honestly.* Seest thou whence he touches them? He has not said, that ye may not be shamed by begging. But he has indeed insinuated the same, but he puts it in a milder way, so as both to strike and not violently to offend them. For if those who are among us are offended at these things, much more those who are without, finding numberless accusations and handles, when they see a man, who is in good health, and able to support himself, begging and asking help of others. Wherefore they call us Christ-mongers[1]. On this account, he means, *the name of God is blasphemed.* But none of these things has he urged; but that which was able to touch them most nearly, the disgracefulness of the thing.

[1] χριστιμόρους Rom. 2, 24.

Ver. 13. *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.*

(2) These two things, poverty and despondency, distressed them most, as they do all men. See therefore how he remedies them. But their poverty arose from their goods being taken from them. But if he commands those, whose goods had been taken from them for Christ's sake, to support themselves by working, much more then others. For that they were taken away is manifest from his saying, *Ye became followers of the Churches which are in Judæa.* How? Because in his Epistle to those, he says, *Ye took joyfully the spoiling of your goods.* Here he proceeds now to discourse concerning the Resurrection. And why? Had he not discoursed with them upon that point? Yes, but here he glances at some further mystery. What then is this? *That we which are alive*, he says, *and remain unto the coming of the Lord, shall not prevent them which are asleep.* The discourse then of the Resurrection was sufficient to comfort him that was grieving. But that which is now said is sufficient also to make the Resurrection worthy of credit. But first let us say that which he also said, *But I would not have you to be*

Heb. 10, 34.

ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. See how here also he treats them mildly. He does not say, *Are ye so without understanding*[1]? as he said to the Corinthians, *Are ye so foolish*[2]? that, knowing there is a resurrection, ye so sorrow, as those who do not believe. But very mildly, *I would not*, he says, shewing respect to their other virtues. And he has not said 'concerning the dead,' but *them that are asleep*[d], even at the beginning suggesting consolation to them. *That ye sorrow not*, he says, *even as others which have no hope.* Therefore to afflict yourselves for the departed is to act like those who have no hope. And they justly. For a soul that knows nothing of the Resurrection, but thinks that *this* death is death, naturally afflicts itself, and bewails and mourns intolerably as for those who are lost. But thou, who expectest a resurrection, on what account dost thou lament? To lament then is the part of those who have no hope.

Hom. VI.

[1] ἀνόητοι, see Gal. 3, 3.

[2] ἄφρονες see 1 Cor. 15, 16.

Hear this, ye women, as many of you as are fond of wailing, as many as at times of mourning take the sorrow impatiently, that ye act the part of heathens. But if to grieve for the departed is the part of heathens, then tell me whose part it is to beat one's self, and tear the cheeks? On what account do you lament, if you believe that he will rise again, that he has not perished, that it is but a slumber and a sleep? You say, On account of his society, his protection, his care of our affairs, and all his other services. When therefore you lose a child at an untimely age, who is not yet able to do any thing, on what account do you lament? Why do you seek to recall him? He was displaying, you say, good hopes, and I was expecting that he would be my supporter. On this account I miss my husband, on this account my son. For this I wail and lament, not disbelieving the Resurrection, but being left destitute of support, and having lost my protector, my companion, who shared with me in all things—my comforter. On this account I mourn. I know that he will rise again, but I cannot bear the intermediate separation. A multitude of troubles rushes in upon me. I am exposed

Moral.

[d] B. L. and Cat add, *but them that are asleep*, and so Wolf. Musculus.

1 Thes. 4, 7. S. to all who are willing to injure me. Those of my servants who formerly feared me now despise me, and trample upon me. If any one has been benefited, he has forgotten the benefit he received from him; if any one was illtreated by the departed, to return the grudge against him, he lets loose his anger upon me. These things do not suffer me to bear my widowhood, or to lament with moderation. It is for these things that I afflict myself, for these things I bewail.

How then shall we comfort such? What shall we say? How shall we banish their sorrow? In the first place let me endeavour to convince them, that their wailing proceeds not from these things they say, but from an unreasonable passion. For if you mourn for these things, you ought always to mourn the departed. But if when a year has passed away, you forget him as if he had never been, you do not bewail the departed nor his protection. But you cannot endure the separation[e], nor the breaking off of your society? And what can they say, who even enter into second marriages? Sure enough[f]! For it is not their former husbands that they long for. But let us not direct our discourse to them, but to those who preserve a kind affection towards the departed. Wherefore dost thou lament thy child? Wherefore thine husband? The former, because I had not enjoyed him, you say; the latter, because I expected that I should have enjoyed him longer. And this very thing, what want of faith does it argue, to suppose that thy husband or thy son constitutes thy safety, and not God! How dost thou not think to provoke Him? For often on this account He takes them away, that thou mayest not be so bound to them, so that it may withdraw thy hopes from them. For God is jealous, and wills to be loved by us most of all things: and that, because He loves us exceedingly. For ye know that this is the custom of those who love to distraction. They are excessively jealous, and would choose rather to throw away their life, than to be surpassed in esteem by any of their rival lovers. On this account also God hath taken him, because of these words[g].

(3) For, tell me, on what account were there not in old times

[e] B. adds 'of the body.'

[f] al. 'sure enough it is the separation!' which makes the irony plainer.

[g] i. e. 'because you say such things about him.'

widowhoods, and untimely bereavements? Wherefore did He permit Abraham and Isaac to live a long time? Certainly because even when he was living he preferred God before him. He said indeed, slay; and he slew him. Why did He bring Sarah to so long an old age? Because, even whilst she was living, he listened to God rather than to her. For this reason God said, *Hear Sarah thy wife.* No one then either from love to husband or wife, or on account of the protection of a child, provoked God to anger. But now because we are declining downwards, and have exceedingly fallen off, we men love our wives more than God, and we women honour our husbands more than God. It is on this account that He draws us even against our will to the love of Himself. Love not thy husband more than God, and thou shalt not ever experience[1] widowhood. Or rather, even if it should happen, thou shalt not have the feeling of it. Why? Because thou hast an immortal Protector who loves thee better. If thou lovest God more, mourn not: for He Who is more beloved is immortal, and does not suffer thee to feel the loss of him who is less beloved. This I will make manifest to thee by an example. If thou hast a husband, complying with thee in all things, one that is respected, and that makes thee honourable every where, and not to be despised, one respected amongst all, intelligent and wise, and loving thee, thou being esteemed happy on his account, and in conjunction with him shouldest thou also bring forth a child, and then before it has arrived at the age of maturity, that child should depart; wilt thou then feel the affliction? By no means. For he that is more beloved makes it disappear[2]. And now if thou love God more than thy husband, probably He will not soon take him away. But even if He should take him, thou wilt not be sensible of the affliction. For this reason the blessed Job felt no severe suffering, when he heard of the death of his children all at once, because he loved God more than them. And whilst He Whom he loved was living, they were not able to afflict him[h].

What sayest thou, O woman? Thy husband or thy son was thy protector? But does not thy God spare thee[3]?

Hom. VI.

From Gen. 21, 12.

[1] αἰσθήσῃ, 'feel.'

[2] ἀποκρύπτει.

[3] φείδεται, 'is tender of'

[h] B. adds, 'if then thou lovest as thou oughtest to do God Who loves thee more, thou wilt never be grieved at parting with thy husband or thy child.'

1 Thes. 4, 9. 10. Who gave thee thy very husband? Was it not He? And who made thee? Was it not He? He surely Who brought thee out of nothing into being, and breathed into thee a soul, and bestowed on thee a mind, and vouchsafed to favour thee with the knowledge of Himself, and for thy sake spared not His only-begotten Son, does not He spare thee? And will a fellow-servant spare thee? What wrath is due to these words! What of this kind hast thou had from thy husband? Thou canst not say any thing. For if even he has done thee any kindness, it was after he had received kindness, you having previously begun. But in the case of God no one can say any such thing. For it is not as having received any favours from us that God benefits us, but being incapable of want, from His goodness alone He does good to mankind. He has promised thee a kingdom, He has given immortal life, glory, brotherhood, adoption. He has made thee fellow-heir with His Only-Begotten. And dost thou after so great benefits remember thy husband? What has he bestowed of this kind? He has made His sun to shine, He has given rain, He sustains thee with yearly nourishment. Wo to us for our great ingratitude!

For this reason He takes thy husband, that thou mayest not seek him. But dost thou still cling to him though departed, and forsakest God, when it was thy duty to give thanks, to cast thyself wholly upon Him? For what is it that thou hast received from thy husband? The pains of childbirth, and labours, and insults and reproaches, perchance, and chidings, and bursts of anger. Are not these the things that come from husbands? But there are, you say, other good things too. Of what sort then are these? Did he set off thy beauty with costly garments? Did he put gold ornaments about thy face? Did he make thee respected by all? But if thou wilt, God will adorn thee with a much better ornament than the departed. For gravity[1] makes its possessor much more admirable than golden ornaments. This King also has garments, not of this sort, but much better. With those, if thou wilt, invest thyself. Of what sort then are they? There is a clothing which has fringes of gold, with this, if thou wilt, array the soul. But did he make thee not to be despised by men? And what is there great

[1] σεμνότης

in that? Thy widowhood suffers thee not to be despised by devils. Then thou ruledst over thy servants, if at least thou didst at all rule over them. But now, instead of thy servants, thou hast mastery over unbodied powers, principalities, authorities, the ruler of this world. And thou dost not mention the troubles, in which thou sharedst with him, sometimes the fear of magistrates, sometimes the preference given to neighbours. From all these things thou art now delivered, from dread and fear. But art thou solicitous who will support the children that are left thee? The *Father of the fatherless.* For tell me, who gave them? Dost thou not hear Christ in the Gospel saying, *Is not the life more than meat, and the body than raiment?* Hom. VI. Mat. 6, 25.

(4) Seest thou, that thy lamentation is not from loss of his society, but from want of faith. But the children of a father that is dead are not equally illustrious. Wherefore? Have they God for their Father, and are they not illustrious? How many can I shew you brought up by widows, who have become famous, how many who have been under their fathers, and have been undone! For if thou bringest them up from their first youth, as they ought to be brought up, they will enjoy an advantage much greater than a father's protection—for that it is the business of widows. I speak of the bringing up of children; hear Paul saying, *If she have brought up children;* and again, *She shall be saved by*[1] *child bearing,* (he has not said by her husband,) *if they continue in faith and charity and holiness with sobriety.* Instil into them the fear of God from their first youth, and He will protect them better than any father; this will be a wall not to be broken. For when there is a guard seated within, we have no need of machinations without: but where he is not, all our outward contrivances are vain. 1 Tim. 5, 10. [1] E.V. in 1 Tim. 2, 15.

This will be to them wealth and glory too and ornament. This will make them illustrious, not upon earth, but even in heaven. For do not look to those who are begirt with the golden girdles, nor those who are borne on horses, nor those who shine in kings' palaces on account of their fathers, nor those who have footmen and attendants. For these things perhaps cause widows to bewail over their orphans, thinking that this my son also, if his father at least were living, would

1 Thes. 4, 12. have enjoyed so much happiness; but now he is in a state of depression and dishonour, and worthy of no consideration. Think not of these things, O woman, but open to thee in thought the gates of heaven, consider the palace there, behold the King Who is there seated. Consider if those who are upon the earth can be more illustrious than thy son there—and then groan. But if some are of good repute on earth, this is not worth any consideration. It is allowed him, if thou wilt, to be a soldier in heaven, to enlist him in the ranks of that army. For those who are enlisted there are not borne on horses, but in the clouds. They walk not upon earth, but are caught up into heaven. They have not slaves to go before them, but the Angels themselves. They stand not in the presence of a mortal king, but of Him Who is immortal, the King of kings and Lord of lords. They have not a leathern girdle about their loins, but that glory which is unspeakable, through which they are more splendid even than kings, or whoever have been most illustrious. For in those royal courts not wealth is required, nor noble birth, nor any other thing than virtue alone, and where that is present, nothing is wanting to their obtaining the chief place.

Nothing is painful to us, if we are willing to cultivate wisdom[1]. Look up to heaven, and see how much more splendid it is than the roofs of palaces. And if the pavement of the palaces above is so much more grand than those below, that the one may be considered as dirt in comparison with the other; if any one should be thought worthy to see those palaces perfectly, what blessedness will not be his!

[1] φιλοσοφίαν

1 Tim. 5, 5. *But she*, he says, *that is a widow indeed, and desolate, trusteth in God.* To whom is this said? To those who have no[1] children, because they are more highly approved, and have a greater opportunity of pleasing God, because all their chains are loosened to them. There is no one to hold them fast, no one to compel them to drag their chains after them. Thou art separated from thy husband, but art united to God. Thou hast not a fellow-servant for thy associate

[1] So B. and L. Edd. 'Who have children,' which is so contrary to St. Paul's sense, that Hervetus has translated μοι 'by me,' to get over the difficulty. The transition to the other case is however very easy and well marked, and even eloquent, if we take the negative.

but thou hast thy Lord. When thou prayest, tell me, dost thou not converse with God? When thou readest, hear Him conversing with thee. And what does He say to thee? Much kinder[k] words than thy husband. For though indeed thy husband should flatter thee, the honour is not great, for he is thy fellow-servant. But when thy Lord flatters the slave, then is the courtship great. How then does He court us? Hear by what means he does it. *Come*, He says, *unto Me, all ye that labour and are heavy laden, and I will give you rest.* And again by the Prophet He calls, saying, *Can a woman forget her child, that she should not have compassion on the offspring of her womb? But even if a woman should forget, yet will I not forget thee, saith the Lord.* Of how great a love are these words? And again, *Turn unto Me;* and again elsewhere, *Turn unto Me, and thou shalt be saved.* And if one was willing to select too from the Canticles, taking them in the more mystical way[l], he will hear Him conversing and saying to every soul that is fitted for Him, *My fair one, my dove.* What is sweeter than these words? Seest thou the conversation of God with men? But what? tell me, seest thou not how many children of those blessed women are gone, and are in their tombs; so many as have suffered more severely, and with their husbands have lost also their children? To these things let us attend; let us be anxious about these things, and nothing will be grievous to us, but we shall continue passing all our time in spiritual joy; and we shall enjoy the eternal blessings, of which God grant we may all be partakers, by the grace and lovingkindness, &c. &c.

Hom. VI.

θεραπεία.

Matt. 11, 28.

Is. 49, 15. LXX.

Is. 45, 22.

Is. 44, 22.

Cant. 2, 10.

[k] So B. L. and 1 Paris, Edd. 'more desirable.' [l] B. μυστικώτερον for μυστικώτερα.

HOMILY VII.

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1 Thess. iv. 13.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.

There are many things which from ignorance alone cause us sorrow, so that if we come to understand them well, we banish our grief. This therefore Paul also shewing, says, *I would not have you to be ignorant, that ye sorrow not even as others which have no hope.* Of what wouldest thou not have them ignorant? The doctrine, he says, of the Resurrection. But wherefore dost thou not speak of the punishment laid up for being ignorant of the doctrine of the Resurrection? Because this is manifest from the other, and is admitted. But meanwhile, together with that, there will also be this not inconsiderable gain. For since they did not disbelieve the Resurrection, but nevertheless bewailed, on this account he thus speaks. And he discourses indeed with those who disbelieve the Resurrection in one way, but with these in another. For it is manifest that they knew, who were inquiring about the *times and seasons.*

1 Thess. 5, 1.

Ver. 14. *For if we believe,* he says, *that Jesus died and rose again,* [and lived[a],] *even so them also which sleep in Jesus will God bring with him.*

[a] This word seems to come from Rom. 14. 9. B. and L. omit it.

Where are they who deny[1] the Flesh[b]? For if He did not assume Flesh, neither did He die. And if He did not die, neither did He rise again. How then does he exhort us from these things to faith? Was he not then according to them a trifler and a deceiver? For if to die proceeds from sin, and Christ did not sin, how does he now encourage us? And wherefore does he also say, *Even as others which have no hope?* As if he had said, O men, for whom do ye mourn? For whom do ye sorrow? for sinners, or simply for the dead? Therefore for whom do they mourn? But to them all these things are vapid[c]. *The firstborn from the dead,* he says, that is, the first-fruits. Therefore there must also be others left. And see how here he introduces nothing from reasonings, because they were docile. But in writing to the Corinthians, he first broached many things also from reasonings, and then he added, *Thou fool, that which thou sowest is not quickened.* For this is more authoritative, but it is when he converses with the faithful. But with him who is without, what authority would this have[d]? *Even so,* he says, *them also which sleep in Jesus will God bring with Him.* Again, *which sleep:* he no where says, the dead. But with respect to Christ, his words are, *He died,* because he also spake of the Resurrection, but here *of them which sleep in Jesus,* saying this, either that they slept in the faith of Jesus, or that through Jesus will He bring them that had fallen asleep, that is, the faithful. Here the heretics say, that he is speaking of the baptized. What place then is there for *even so?* For Jesus did not sleep by Baptism. But on what account does he say, *them which sleep?* So that he is discoursing not of the general Resurrection, but of a particular one. Them which sleep in Jesus He will bring, he says, and thus he speaks in many places.

Hom. VII.

[1] ἀθετοῦντες.

Col. 1, 18.

1 Cor. 15, 36.

Ver. 15. *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.*

Speaking concerning the faithful, and them which sleep

[b] i. e. the Incarnation, as the Docetæ, and in a manner the Marcionites, see p. 62. note d. and the Manichees. S. Aug. Conf. v. Tr. p. 76. and Note at the end, p. 325.

[c] ἴωλα. He means to those who deny the Incarnation.

[d] Sav. 'Would the words, Thus saith God, have,' omitting part of the quotation.

1 Thes. 4, 15. in Christ. And again, *the dead shall rise.* Then his discourse is not concerning the Resurrection only, but concerning both the Resurrection and the honour in glory. Therefore all shall partake of a Resurrection, he says, but all shall not be in glory, only those in Christ. Since therefore he wishes to comfort them, he comforts them not with this only, but also with the abundant honour, and with its speedy arrival. For in proof that he wishes to comfort them with the honour, as he goes on, he says, *And we shall be ever with the Lord;* and *we shall be caught up in the clouds.*

But how do the faithful sleep in Jesus? Manifestly as having Christ within themselves. But the expression, *He shall bring with Him*, shews that they are brought from many places. *For this*, he says, *we say to you by the word of the Lord.* He was about to tell them something strange. On this account he also adds what makes it worthy of credit; *By the word of the Lord*, he says, that is, we speak not of ourselves, but having learnt from the Lord, *That we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.* Which also he says in his Epistle to the Corinthians; *In a moment, in the twinkling of an eye.* Here he gives a credibility to the Resurrection by the manner also.

1 Cor. 15, 52.

[1]B. 'For' (2) And[1] because the matter seems to be difficult, he shews of himself that as it is easy for the living to be taken up, so also for the departed. But in saying *we*, he does not speak of himself, for he indeed was not about to remain until the Resurrection, but he speaks of the faithful. On this account he has added, *We who remain unto the coming of the Lord shall not prevent them which are asleep.* As if he had said, Think not that there is any difficulty, hearing that they who are alive shall not anticipate those who are dissolved, who are rotted, who have been dead ten thousand years. It is God Who does it. But as it is easy for Him to bring those who are entire, so is it also those who are dissolved.

Moral. But there are some who disbelieve the matter, because they know not God. For, tell me, which is the more easy, to bring one into being out of nothing, or to raise up again him that was dissolved? But what say they? A certain one

suffered shipwreck and was drowned in the sea, and having fallen many fishes caught him, and each of the fishes devoured some member. Then of these very fishes, one was caught in this gulph, and one in that, and this was eaten by one man, and that by another[e]. And again, those who ate the fishes, that had eaten the man, died in different places, and were themselves perhaps devoured by wild beasts. And—when there has been so great a confusion and dispersion—how shall the man rise again? Who shall collect the dust? But wherefore dost thou say this, O man, and weavest strings of trifles, and makest it a matter of perplexity? For tell me, if the man had not fallen into the sea, if the fish had not eaten him, nor the fish again been devoured by numberless men—but he had been preserved with care in a coffin, and neither worms nor any thing else had disturbed him, how shall that which is dissolved rise again? How shall the dust and ashes be again conglutinated[f]? Whence shall there be any more its bloom for the body? But is not this a difficulty? Hom. VII.

If indeed they be Greeks who raise these doubts, we shall have numberless things to say to them. What then? For there are among them those who convey souls into plants, and shrubs, and dogs. Tell me, which is more easy, to resume one's own body, or that of another? Others again say that they are consumed by fire, and that there is a resurrection of garments and of shoes, and they are not ridiculed. Others introduce atoms. But our argument is not with those, but to the faithful, (if we ought to call them faithful who raise questions,) we will still say what the Apostle has said, that all life springs from corruption, all plants, all seeds. Seest thou not the fig tree, what a trunk it has, what stems, how many leaves, and branches, stalks, and roots, occupying so much ground and embosomed therein. This then, such and so great as it is, springs from that grain which was thrown into the ground and itself first corrupted. And if it be not rotted and dissolved, there will be none of these things. Tell me, whence does this happen? And the vine

See 1 Cor. 15, 36.

[e] B. and Bodl. Extr. add, 'having (in him) the devoured flesh.'

[f] This word is used by Bp. Pearson in this very argument, which he may have borrowed from S. Chr. see his work on the Creed, art. Resurrection.

1 Thes. 4, 15. too, which is so fair both to see and to partake of, springs from that which is vile in appearance. And what, tell me, is not the water that descends from above one thing, and how is it changed into so many things? For this is more wonderful than the Resurrection. For there indeed the same seed and the same plant is the subject, and there is a great affinity. But here tell me how, having one quality and one nature, it turns into so many things? For in the vine it becomes wine, and not only wine, but leaves and sap. For not only is the cluster of grapes, but the rest of the vine nourished by it. Again, in the olive, (it becomes) oil, and many other things, too numerous to mention. And what is wonderful, here it is moist, there dry, here sweet, there sour, here astringent, elsewhere bitter. Tell me how it turns into so many things? Shew me the reason! But you cannot.

And in the case of thyself, tell me, for this comes nearer, this seed, that is lodged in the womb[1], how is it formed and moulded into so many things? how into eyes? how into ears? how into hands? how into a heart? Are there not in the body ten thousand differences of figures, of sizes, of qualities, of positions, of powers, of proportions? How do nerves and veins and flesh and bones and membranes, and arteries and joints and cartilages, and as many more things beside these, as the sons of the physicians precisely specify, which compose our nature—how do these all come from that one seed? Does not this then seem to you much more difficult than those things? How is the moist and the soft congealed into the hard and cold, that is, bone? How into the warm and moist, which are united in the blood? How into the cold and soft, the nerve? How into the cold and moist, the artery? Tell me, whence are these things? Dost thou not question[g] of these things? Dost thou not see every day a resurrection and a death taking place in the periods of our life? Whither is our youth gone? whence is our age come? how is it that he who is grown old cannot indeed make himself young, but begets another, a very young child, and what he cannot give to himself, that he bestows upon another?

[1] καταβαλλόμενον.

(3) This also we may see in trees and in animals, and yet

[g] The arteries were then thought to convey air through the body.

that which gives to another ought first to bestow upon itself. But these things indeed are what human reasoning demands. But when God creates, let all things give way. If these things are so difficult, nay, so excessively difficult, I am reminded of those mad persons, who are curious about the incorporeal Generation of the Son. Things that take place every day, that are within the grasp of our hands, and that have been enquired into ten thousand times, no one has yet been able to discover; tell me, then, how is it they are curious about that secret and ineffable Generation? Is not the mind of such men wearied in treading that void[1]? Has it not been whirled into ten thousand giddinesses? Is it not dumb-founded[2]? And yet not even so are they instructed. When they are able to say nothing about grapes and figs, they are curious about God! For tell me, how is that grape-stone resolved into leaves and stems? How before this were they not in it, nor seen in it? But it is not the grape-stone, you say, but all is from the earth. Then how is it that without this the earth bears nothing of itself? But let us not be void of understanding. What takes place is neither from the earth, nor from the grape-stone, but from Him Who is Lord both of the earth and of its seeds. For this reason He has caused the same thing to be made both without them, and with them. In the first place, shewing His own power, when he said, *Let the earth bring forth the herb of grass.* And secondly, besides[3] shewing His power, instructing us also to be laborious and industrious.

Hom. VII.

[1] κενεμ· βατοῦσα.

[2] ἀχανὴς γίγονε.

From Gen. 1, 11.

[3] B. and Bodl. 'after'

Why then have these things been said by us? Not idly, but that we may believe also in the Resurrection, and that, when again wishing to apprehend something by our reasonings, we are not able, we may not be angry and take offence, but discreetly withdrawing and checking our reasoning, we may take refuge in the power and skilfulness of God. Knowing these things therefore, let us put a curb upon our reasonings. Let us not transgress our bounds, nor the measures that have been assigned to our knowledge. For, *If any man*, he says, *think that he knoweth any thing, he knoweth nothing yet as he ought to know.*

1 Cor. 8, 2.

I speak not concerning God only, but concerning every thing. For what wouldest thou learn about the earth?

1 Thes. 4, 15. What dost thou know? Tell me. How great is the measure of it? What is its size? What is its manner of position? What is its essence? What is its place? Where does it stand, and upon what? But none of these things can you tell? But that it is cold, and dry, and black, this you can tell—and nothing farther. Again, concerning the sea? But there you will be reduced to the same uncertainty, not knowing where it begins, and where it ends, and upon what it is borne, what supports the bottom of it, and what is the place for it, and whether after it there is a continent, or it ends in water and air? And what dost thou know of the things that are in it? Shall I speak of the air, or of the elements? You will have nothing to say. Let me pass over these things. Would you have us select the smallest of plants? The unfruitful grass, which we all know, tell me, how it is brought forth? Is not the material of it water, and earth, and dung? What is it that makes it appear so beautiful, and have such an admirable colour? Whence does that beauty so fade away? This is not the work of water, or of earth. Seest thou that there is every where need of faith? How does the earth bring forth, how does it travail? Tell me. But you can tell me none of these things.

Be instructed, O man, in things that are here below, and be not curious nor overmeddling about heaven. And would it were heaven, and not the Lord of heaven! Dost thou not know the earth from which thou wast brought forth, in which thou wast nourished, which thou inhabitest, on which thou walkest, without which thou canst not even breathe; and art thou curious about things so far removed? Truly *man is vanity*. And if any one should bid thee descend into the deep, and trace out things at the bottom of the sea, thou wouldest not tolerate the command. But, when no one compels thee, thou art willing of thyself to fathom the unsearchable abyss? Do not so, I beseech you. But let us sail upwards, not floating upon reasonings, for we shall soon be weary, and sink; but using the divine Scriptures, as some vessel, let us unfurl the sails of faith. If we sail in them, then the Word of God will be present with us as our Pilot. But if we float upon human reasonings, it will not be so. For to whom of those, who so float, will the Pilot be present? So

Ps. 39, 5. and 144, 5.

that the danger is twofold, in that there is no vessel, and that the Pilot is absent. For if even the boat without a pilot is unsafe, when both are wanting, what hope is there of safety? Let us not then throw ourselves into manifest danger, but let us go upon a safe vessel, having fastened ourselves by the sacred anchor. For thus we shall sail into the tranquil haven, with much merchandize[h], and at the same time with great safety, and we shall obtain the blessings laid up for them that love Him, in Christ Jesus our Lord, with Whom, &c.

Hom. VII.

[h] ἐμπορίας, al. εὐπορίας, facility.

HOMILY VIII.

1 Thess. iv. 15—17.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

The Prophets indeed, wishing to shew the credibility of
Is. 1, 1. the things said by them, before all other things say this, *The*
Jer. 1, 1. *vision which Isaiah saw;* and again, *The word of the Lord*
LXX. *which came to Jeremiah;* and again, *Thus saith the Lord;*
with many such expressions. And many of them even saw God sitting, as far as it was possible for them to see Him. But Paul not having seen Him sitting, but having Christ speaking in himself, instead of Thus saith the Lord, said,
2 Cor. 13, 3. *Do*[a] *ye seek a proof of Christ speaking in me?* And again, *Paul, an Apostle of Jesus Christ*, shewing, that nothing is of himself. For the *Apostle* speaks the things of Him who sent
1 Cor. 7, 40. him. And again, *I think also that I have the Spirit of God.* All those things therefore he spake by the Spirit, but this, which he now says, he heard even expressly from God. As

[a] B. and L. *If*, as the Text.

also that which he said discoursing to the Elders of Ephesus, *It is more blessed to give than to receive*, he heard among things not recorded[1]. Hom. VIII. Acts 20, 35.

[1] κατὰ τὸ σιωπώμενον.

Let us then see what he now also says, *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the last trump.* Which Christ also then said, *The powers of the heavens shall be shaken.* Mat. 24, 29. But wherefore with the trumpet? For we see this on Mount Sinai too, and Angels there also. But what means the voice of the Archangel? As he said in the parable of the Virgins, Arise! *The Bridegroom cometh.* From Mat. 25, 6. Either he says this, or that as in the case of a king, so also shall it then be, Angels ministering at the Resurrection. For He says, let the dead rise, and the work is done[2], the Angels not having power to do this, but His word. As if a king should command and say, Let those who were shut up go forth, and let the servants lead them out. They do not this however from their own power, but from that Voice. This also Christ says in another place: *He shall send His Angels with a great sound of a trumpet, and they shall gather together his Elect from the four winds, from one end of heaven to the other.* Mat. 24, 31. And every where you see the Angels running to and fro. The Archangel therefore I think is he, who is set over those who are sent forth, and who shouts thus: 'Make all ready, for the Judge is at hand.' And what is *at the last trumpet?* Here he implies that there are many trumpets, and that at the last the Judge descends. *And the dead in Christ*, he says, *shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

[2] γίνεται.

Ver. 18. *Wherefore comfort ye one another with these words.*

If He is about to descend, on what account shall we be caught up? For the sake of honour. For when a king enters into a city, those who are in honour go out to meet him. But the condemned await the judge within. And upon the coming of an affectionate father, his children indeed, and

1 Thes. 4, 15. those who are worthy to be his children, are taken out in a chariot, that they may see and kiss him. But those who have offended remain within the house[b]. We are carried upon the chariot of our Father. For He received Acts 1, 9. Him up in the clouds, and *we shall be caught up in the clouds*[1]. Seest thou how great is the honour? and as He descends, we go forth to meet Him, and, what is more blessed than all, there we shall be with Him.

[1] see p. 153.

Ps. 106, 2. LXX *Who shall speak of the mightinesses of the Lord, and make all His praises to be heard?* How many blessings has He vouchsafed to the human race! Those who are dead are raised first, and thus the meeting takes place together. Abel who died before all shall then meet Him together with those who are alive. So that they in this respect will have no advantage, but he who is corrupted, and has been so many years in the earth, shall meet Him with them, and so all others. For if they awaited us, that we might be crowned, Heb. 11, 40. as elsewhere he says in an Epistle, *God having provided some better thing for us, that they without us should not be made perfect*, much more shall we also await them; or rather, they indeed awaited, but we not at all. For the Resurrection takes place *in a moment, in the twinkling of an eye.*

But the saying, that they are gathered together, shews that they arise indeed every where, but are gathered together by the Angels. The rising again therefore is the work of the power of God commanding the earth to give up its deposit, and there is no one who ministers in it, as He then called John 11, 43. Lazarus, *Lazarus, come forth.* But the gathering is the work of ministers. But if the Angels gather them together, and run to and fro, how are they[c] caught up here? They are caught up after the descent[d], after that they are gathered together.

For this is also done without any one being aware[e]. For when they see the earth agitated, the dust mingling, the

[b] So Catena; οἰκιῶν. Edd. οἰκιτῶν 'Those of his domestics who have offended remain within.'

[c] i. e. How are those, whom the Angels have already taken and gathered, still *here*, that they should be caught up? L. places ἐνταῦθα before αὐτοὶ, which gives that sense more decidedly. Or *here* may only mean 'in this passage.'

[d] Musculus takes it of our Lord's descent, Hervetus otherwise.

[e] He seems to allude to Matt. 24, 36.

bodies rising perchance[f] on every side, no one ministering to this, but the shout[i] being sufficient to empty the whole earth that was filled, (for consider how great a thing it is that all from Adam unto His coming should then stand with their wives and children,)—when they see so great a tumult upon the earth,—then they shall know. As therefore in the Dispensation that was in the Flesh, they had foreseen nothing of it, so also will it then be. Hom. VIII. [i] κελεύσματος

When these things then are done, then also will be the voice of the Archangel shouting and commanding the Angels, and the trumpets, or rather the sound of the trumpet. What trembling then, what fear will possess those that remain upon the earth. For one woman is caught up and another is left behind, and one man is taken, and another is passed over. What will be the state of their souls, when they see some indeed taken up, but themselves left behind? Will not these things be able to shake their souls more terribly than any hell? Let us suppose then in word that this is now present, For if sudden death, and earthquakes in cities, and threatenings thus affect[g] our souls; when we see the earth breaking up, and crowded with all these, when we hear the trumpets, and the voice of the Archangel thrilling[h] louder than any trumpet, when we perceive the heaven shrivelled up, and God the King of all coming nigh—what then will be our souls? Let us shudder, I beseech you, and be terrified, as if these things were now taking place. Let us not comfort ourselves by the delay. For when it must certainly happen, the delay will profit us nothing. Moral. (2) Mat. 24, 40. 41. Luke 17, 34. 35.

How great will then be the fear and trembling! Have you ever seen men led away to death? What do you think is the state of their souls, as they are going on the way to the gate? is it not worse than many deaths? What would they not choose both to do and to suffer, so that they might be delivered from that cloud of darkness? I have heard many say, who have been recalled by the mercy of the king, after having been led away, that they did not even see men as men, their souls being so

[f] ἴσως, which has been translated 'equally.'

[g] ποιοῦσι, Bodl. Extr. πτωοῦσι, terrify, (for πτοοῦσι,) Musculus, 'concutiunt,' which implies the same in his Ms. L. has πτοοῦσι.

[h] Bodl. Extr. λαμπρότερον ἰούσης for λαμπροτέρας οὔσης, 'being louder.'

1 Thes. 4, 18. troubled, so horror-struck, and beside themselves. If then the death of the body thus terrifies us, when eternal death approaches, what will be our feelings? And why do I speak of those who are led away? A crowd then stands around, the greater part not even knowing them. If any one looked into their souls, no one is so cruel, no one so hard-hearted, no one so firm, as not to have his soul dejected, and relaxed with fear and despair. And if when others are taken off by this death, which differs nothing from sleep, those who are not concerned in it are thus affected; when we ourselves fall into greater evils, what then will be our state? It is not, believe me, it is not possible to represent the suffering by words.

Nay, you say, but God is merciful, and none of these things will happen! Then it is written in vain! No, you say, but only as a threat, that we may become wise! If then we are not wise, but continue evil, will He not, tell me, inflict the punishment? Will He not then either recompense the good with rewards? Yes, you say, for that is becoming to Him, to do good even beyond desert. So that those things indeed are true and will certainly be, but the punishments will not really be, but only for the purpose of a threat, and of terror! By what means I shall persuade you, I know not. If I say, Mark 9, 44. that *their worm will not die, and their fire will not be* Mat. 25, 41. 46. *quenched;* if I say, that 'they shall *depart into everlasting fire*[1];' if I set before you the rich man already punished, you will say that it is all a matter of threatening. Whence then shall I persuade you? For this is a Satanic reasoning, indulging you with a favour that will not profit, and causing you to be slothful.

How then can we banish it? Whatever things we say from Scripture, you will say, are for the purpose of threatening. But with respect to future things this indeed may be said, but not so concerning things that have happened, and have had an end. You have all heard of the deluge. And were those things also said by way of threat? Did they not actually happen? Those men too said many such things, and for a hundred years while the ark was building, and the wood was being wrought, and the righteous man was calling aloud,

[1] B. reads *punishment*, which makes the quotation exact from v. 46.

there was no one who believed. But because they did not believe the threat in words, they suffered the punishment in very deed. And this will be our fate too, if we shall not have believed. On this account it is that He compares His coming with the days of Noah, because as some disbelieved in that deluge, so will they in the deluge of hell. Was that a threat? was it not a fact? Then will not He, who then brought punishment upon them so suddenly, much more inflict it now? For the things that are committed now are not less than the offences of that time. How?—because then, it says, *the sons of God went in unto the daughters of men.* And those mixtures were the great offence. But now there is no form of wickedness, which is unattempted. Do you then believe that the deluge took place? Or does it seem to you a fable? And yet the mountains where the ark rested, bear witness. I speak of those in Armenia.

Hom. VIII.

Gen. 6, 4.

But, even superabundantly, I will turn my discourse to another thing more evident than that. Has any one of you ever travelled in Palestine? For I will no longer mention report, but facts, and yet the other were clearer than facts. For those things which the Scripture says, are more to be trusted than things we see. Has any one of you then ever travelled in Palestine? I suppose so. Bear witness then for me, ye who have seen the places, to those who have not been there. For above Ascalon and Gaza up to the very end of the river Jordan there is a country wide and fruitful—or rather there was—for it is not now. This then was as a Paradise. For it is said, *Lot beheld all the plain of Jordan—that it was well watered every where, even as the garden of the Lord.* This, therefore, that was so flourishing, and that rivalled all countries, which for thrivingness exceeded the Paradise of God, is now more desolate than any wilderness. And there stand trees, indeed, and they bear fruit. But the fruit is a monument of the wrath of God. For there stand pomegranates, I speak both of the trees and the fruit, having a very fine appearance, and to the ignorant holding out great hopes. But if they are taken into the hand, being broken open they display no fruit indeed, but much dust and ashes stored up within. Such also is the whole land. If you find a stone, you will find it full of ashes[1]. And why do

(3)

From Gen. 13, 10.

[1] τετιφρωμένον.

1 Thes. 4, 18. I speak of stone and wood and earth, where the air and water partake of the calamity? For as when a body is burnt and consumed, the shape remains, and the outline in the appearance of the fire, and the bulk and the proportion, but the power is no more, so truly there you may see earth, which yet has nothing of earth about it, but all ashes; trees and fruit, which have nothing of trees and fruit about them; air and water, which have nothing of air or of water about them, for even these are turned to ashes. And yet how could air ever have been burnt, or water, whilst it remained water? For wood and stones indeed it is possible to burn, but air and water it is altogether impossible. Impossible to us, but possible to Him Who did these things. Therefore the air is nothing else than a furnace, the water is a furnace. All things are unfruitful, all unproductive; they are all images of wrath that has gone before, and proofs of that which is to come.

Are these too but threatening words? Are these but the sound of words? For to me indeed the former things were not incredible, but things not seen were equally credible with things that were seen. But even to the unbeliever these are sufficient to produce faith. If any one disbelieves hell, let him consider Sodom, let him reflect upon Gomorrah, the vengeance that has been inflicted, and which yet remains. This is a proof of the eternity of punishment. Are these things grievous? And is it not grievous, when you say that there is no hell, but that God has merely threatened it? see Heb. 12, 12. Jer. 38, 4. when you slack the hands of the people? It is thou who disbelievest that compellest me to say these things. If thou believedst the words of Christ, I should not be compelled to bring forward facts to induce belief. But since you have evaded them, you shall be persuaded henceforth, whether willing or unwilling. For what have you to say concerning Sodom? Would you wish also to know the cause, for which these things were then done? It was one sin, a grievous and accursed one certainly, yet but one. The men of that time had a passion for boys, and on that account they suffered this punishment. But now ten thousand sins equal and even more grievous than these are committed. Then He Who for one sin poured forth so much anger, and neither regarded

the supplication of Abraham, nor yet Lot who dwelt among them, him who from honour to His servants offered his own daughters to insult, will He spare, when there are so many sins? These things truly are ridiculous, trifling, delusion, and diabolical deceit! Hom. VIII.

Do you wish that I should bring forward another? You have certainly heard of Pharaoh, king of the Egyptians; you know therefore the punishment which he suffered, and how even with his whole host, chariots and horses and all, he was engulphed in the Erythræan sea. Would you hear also other examples? for he perhaps was an impious man, or rather not perhaps, but certainly he was an impious man. Would you see those also punished, who were of the number of believers, and who held fast to God, but were not of upright life? Hear Paul saying, *Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us murmur, as some of them also murmured, and were destroyed of the destroyer. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.* And if fornication, and if murmuring had such power, what will not be the effect of our sins? 1 Cor. 10,8-10.

And if he does not now exact punishment, do not wonder. For they knew not of a hell, therefore they were visited with punishments following close at their heels[1]. But thou, whatever sins thou commit, though thou shouldest escape present punishment, wilt suffer for it There. Did He punish so severely those who were nearly in the state of children, and who had not sinned so greatly—and will He spare us? It would not be reasonable. For if we commit the same sins with them, we shall deserve a greater punishment. Wherefore? Because we have enjoyed more grace. But when our sins are more numerous, and more heinous than theirs, what punishment shall we not undergo? They—and let no one think I say it as admiring them, or excusing them; God forbid: for when God punishes, he who passes a contrary sentence, does it at the suggestion of the devil; I say this therefore, not praising them nor excusing them, but shewing our wickedness—they therefore, although they

[1] παρὰ πόδας

See p. 230.

1 Thes. 4, 18. murmured, were, however, going through[k] a wilderness: but we murmur though we have a country, and are in our own houses. And, although they committed fornication, yet it was just after they came out of the evils of Egypt, and had hardly heard of such a law. But we do it, having previously received from our forefathers the doctrine of salvation, so that we are deserving of greater punishment.

Would you hear also of other things? what were their sufferings in Palestine, famines, pestilences, captivities, under the Babylonians, and under the Assyrians, and their miseries from the Macedonians, and those under Hadrian and Vespasian? I have something that I wish, beloved, to relate to thee; nay, do not run away[l]! I will rather tell thee another thing before it. There was once a famine, it says, and the king was walking upon the wall; then a woman came to him and uttered these words: 'O king, this woman said to me, Let us roast thy son to-day, and eat him—to-morrow mine. And we roasted and ate, and now she does not give me her's.' What can be more dreadful than this calamity? Again, in another place the Prophet says, *The hands of the pitiful women have sodden their own children.* The Jews then suffered such punishment, and shall we not much rather suffer?

From 2 Kings 6, 28.

Lament. 4, 10.

(4) Would you also hear other calamities of theirs? Read over Josephus, and you will learn that whole tragedy, if perchance we may persuade you from these things, that there is a hell. For consider, if they were punished, why are we not punished? or how is it reasonable that we are not now punished, who sin more grievously than they? Is it not manifest that it is, because the punishment is kept in store for us? And, if you please, I will tell you in the person of every individual how they were punished. Cain murdered his brother. A horrible sin indeed, who can deny it? But he suffered punishment; and a heavy one, equivalent to ten thousand deaths, for he would rather have died ten thousand times. For hear him saying, *If Thou castest me out from*

Gen. 4, 14. LXX.

[k] Ben. 'coming into.' Sav. and L. omit εἰς, making the sense strictly, 'were travelling a desert road.' B. reads διήρχοντο.

[l] μὴ ἀποκηδήσῃς perhaps only 'turn away.'

the land, and I shall be hidden from Thy face, then it will happen that every one who findeth me will slay me. Tell me then, do not many even now do the same things that he did? For when thou slayest not thy brother according to the flesh, but thy spiritual brother, dost thou not do the same? For what, though not by the sword? yet by some other means. When being able to relieve his hunger, thou neglectest him. What then? Has no one now envied his brother? has no one plunged him into dangers? But here they have not suffered punishment, yet they will suffer it. Then did he, who never heard the written laws, nor the prophets, nor saw great miracles, suffer such great vengeance, and shall he, who has done the same things in another way[m], and was not rendered wise by so many examples, shall he go unpunished? Where then is the justice of God, and where His goodness. Hom. VIII.

Again, a certain one for having gathered sticks on the Sabbath was stoned, and yet this was a small commandment, and less weighty than circumcision. He then who gathered sticks on the Sabbath was stoned; but those who have perchance committed ten thousand things contrary to the Law go off unpunished! If then there be not a hell, where is His justice, where His impartiality, that respects not persons? And yet He lays to their charge many such things, that they did not observe the Sabbath.

Again, another, the son of Charmi, having stolen a devoted thing[l], was stoned with all his family. What then? Has no one from that time committed sacrilege? Saul, again, having spared contrary to the command of God, suffered so great punishment. Has no one from that time spared? Would indeed that it were so! Have we not rather devoured one another contrary to the command of God? And yet no one has fallen in war[n]. Again, the sons of Eli, because they ate before the incense was offered, suffered the most severe punishment together with their father. Has no father then been neglectful with respect to his children? and are there

[l] ἀνάθημα

[m] ἑτέρως, Hales prefers the reading found in extracts, ὑστέρως, 'later.' L. ἕτερος, 'the other who has done the same things.' B. ὕστερος, 'this later one.'

[n] i. e. like Saul. One Ms. reads καὶ οὐχὶ, L. οὐχὶ δὴ, which with κατηστείομεν for κατεστείομεν would give the sense, 'Would that it were so indeed, and that no one had fallen in war!'

1 Thes. 4, 18. no wicked sons? But no one has suffered punishment. Where then will they suffer it, if there be no hell?

Again, numberless other instances one might enumerate. Were not Ananias and Sapphira immediately punished, when they kept back part of what they had offered? Has no one then since that time been guilty of these things? How was it then that they did not suffer the same punishment?

Do we then persuade you that there is a hell, or do you need more examples? Therefore we will proceed also to things that are unwritten, such as now take place in life. For it is necessary that this notion should be gathered by us from every quarter, that we may not, by vainly gratifying ourselves, do ourselves harm. Do you not see many visited by calamities, maimed in their bodies, suffering infinite troubles, but others in good repute? For what reason do some suffer punishment for murders, and others not? Hear Paul saying, *Some men's sins are open beforehand . . . and some men they follow after.* How many murderers have escaped! how many violators of the tombs! But let these things pass. How many do you not see visited with the severest punishment? Some have been delivered to a long disease, others to continued tortures, and others to numberless other ills. When therefore you see one who has been guilty of the same things as they, or even much worse—and yet not suffering punishment, will you not confess°, even against your will, that there is a hell? Reckon those here who before you have been severely punished, consider that God is no respecter of persons, and that though you have done numberless wickednesses, you have suffered no such thing, and you will have the notion of hell. For God has so implanted that notion within us, that no one can ever be ignorant of it. For poets and philosophers and fabulists, and in short all men, have philosophized concerning the retribution that is there, and have said that the greater number are punished in Hades. And if those things are fables, yet what we have received are not so.

1 Tim. 5, 24.

I say not these things as wishing to terrify you, nor to lay a burden on your souls, but to make them wise, and render

° B. and L. read 'suspect.'

them easier. I could wish also myself that there were no punishment—yes, myself most of all men. And why so? Because whilst each of you fears for his own soul, I shall have to answer for this office in which I preside over you. So that most of all it is impossible for me to escape. But it cannot be that there is not punishment and a hell. What can I do? Again, they repeat their doubts, and say, Where then is the mercy of God? Every where! But on this subject I will rather discourse at some other season, that we may not confuse this discourse concerning hell. In the mean time let not that slip, which we have gained from what has been said. For it is no small advantage to be persuaded concerning hell. For the recollection of such discourses, like some bitter medicine, will be able to clear off[1] every vice, if it be constantly settled in our mind. Let us therefore use it, that having thence a pure heart, we may so be thought worthy to see those things, which eye hath not seen, nor ear heard, nor have entered into the heart of man. Which God grant that we may obtain by the grace and mercy of our Lord Jesus Christ, with Whom, &c.

Hom. VIII.

[1] ἀποσμῆξαι.

HOMILY IX.

1 Thess. v. 1, 2.

But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

Nothing, as it seems, is so curious, and so fondly prone to pry into things obscure and concealed, as the nature of men. And this is wont to happen to it, when the mind is unsettled and in an imperfect state. For the simpler sort of children never cease teasing their nurses, and tutors, and parents, with their frequent questions, in which there is nothing else but 'when will this be?' and 'when that?' And this comes to pass also from living in indulgence, and having nothing to do. Many things therefore our mind is in haste to learn and to comprehend, but especially concerning the period of the consummation; and what wonder if we are thus affected, for those holy men, the Apostles themselves, were most of all affected in the same way? And before the Passion, coming to Christ they said, *Tell us when shall these things be, and what shall be the sign of Thy coming, and of the end of the world.* And after the Passion and the Resurrection from the dead, they said to Him, Tell us, *wilt Thou at this time restore again the kingdom to Israel?* And they asked Him nothing sooner than this.

Mat. 24, 23.

From Acts 1, 6.

But it was not so afterwards. For when they had been vouchsafed the Holy Ghost, not only do they not themselves inquire, nor complain of this ignorance, but they

repress those who labour under this unseasonable curiosity. Hear for instance what the blessed Paul now says, *But of the times and seasons, brethren, ye have no need that I write unto you.* Why has he not said that no one knows? why has he not said, that it is not revealed, instead of saying, *Ye have no need that I write unto you?* Because in that case he would have grieved them more, but by speaking thus he comforted them. For by the expression, *Ye have no need*, as if it were both superfluous, and inexpedient, he suffers them not to inquire.

For tell me, what would be the advantage? Let us suppose that the end would be after twenty or thirty or a hundred years, what is this to us? Is not the end of his own life the consummation to[a] every individual? Why art thou curious, and travailest about the general end? But the case is the same with us in this, as in other things. For as in other things, leaving our own private concerns, we are anxious about things in general, saying, Such an one is a fornicator, such an one an adulterer, that man has robbed, another has been injurious; but no one[b] takes account of what is his own, but each thinks of any thing rather than his own private concerns; so here also, each omitting to take thought about his own end, we are anxious to hear about the general dissolution. Now what concern is that of yours? for if you make your own a good end, you will suffer no harm from the other; be it far off, or be it near. This is nothing to us.

For this reason Christ did not tell it, because it was not expedient. But how, you say, was it not expedient? He Who concealed it knows wherefore it was not expedient. For hear Him saying to His Apostles, *It is not for you to know the times and the seasons, which the Father hath put in His own power.* Why are you farther curious? Peter, the chief of the Apostles, and his fellows[1], heard this said, as if they were seeking things too great for them to know. True, you say. But it were possible to stop the mouths of the Greeks in this way. How? tell me. Because they

Acts 1, 7.

[1] οἱ περὶ

[a] al. is not each one's consummation, &c. But L. (and B. very nearly) substitute for this clause, 'But then is the end of consummation.' Which agrees with the next page.

[b] so Par. and 3 Mss.

1 Thes. 5, 1. 2. say, that this world is a god. But if we knew the period of its dissolution, we should have stopped their mouths. Certainly! For is this what will stop their mouths, to know that some time or other it will be destroyed, or to know when it will be destroyed? If you wish to stop their mouths, tell them this, that it will have an end. If they do not believe this, neither will they believe the other.

Hear Paul saying, *For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.* Not the general day only, but that of every individual. For the one resembles the other, as being similar and akin to it. For what the one does collectively, that the other does partially. For the period of consummation took its beginning from Adam, and the end of the life of each of us is the image of the consummation. Nor would any one err in calling it a consummation. For when ten thousand die every day, and all await That Day, and no one is raised before it, is it not the work [c] of That Day? And if you would know on what account it is concealed, and why it so cometh as a thief in the night, I will tell you how I think I can well account for it. No one would cultivate virtue during his whole life, if it were manifest, and had not been concealed; but knowing his last day, and, after having committed numberless sins, then having come to the Laver, he would so have departed. For if now, when the fear arising from its uncertainty shakes the souls of all, still all [d], having spent their former life in wickedness, at their last breath give themselves up to Baptism,—if they had fully persuaded themselves concerning this matter, who would ever have cultivated virtue? For if, even with this fear impending, many have departed without Illumination, and not even this fear has taught them, whilst living, to attend to the things that are pleasing to God; if this fear also had been removed, who would ever have been sober, or who righteous? There is not one! And another thing again. The fear of death and the love of life restrain many [e]. But if each one knew that to-morrow he would certainly die, there is

[c] τὸ ἔργον. i. e. is not what is now doing part of That Day's work? Or it might be rendered 'reality.'

[d] i. e. as we say loosely 'every one.' St. Greg. Naz. complains of this practice, Or. XL. preached at Constantinople A.D. 381.

[e] So B. L. and Cat. Edd. 'And another man again the great fear of death and love of life restrains.'

nothing he would refuse to attempt before that day, but he would murder whomsoever he wished, and perpetrate ten thousand crimes in avenging himself on his enemies. Hom. IX.

For a wicked man, who despairs of his life here, pays no regard even to him who is invested with the purple. He therefore who was persuaded that he must at all events die would both be revenged upon his enemy, and after having first satisfied his own soul, so would meet his end. Let me mention also a third thing. Those who are fond of life, and vehemently attached to the things of this world, would be ruined by despair and grief. For if any of the young knew that before he reached old age, he should meet his end, as the most sluggish of wild beasts, when they are taken, become still more sluggish from expecting their end, so would he also be affected. Nor would even the men that are courageous have their reward. For if they knew that after three years they would certainly die, what reward would they have, for daring in the face of dangers? For any one might say to them, Because you are confident of three years of life, for this reason you throw yourselves into dangers, knowing that it is not possible for you to perish in any other way. For he, that expects from each danger that he may come by his death, and knows that he shall live indeed, if he does not expose himself to peril, but shall die if he attempts such and such actions, he gives the greatest proof of his zeal, and of his contempt for the present life. And this I will make plain to you by an example. Tell me, if the patriarch Abraham, foreknowing that he should not have to sacrifice his son, had brought him to the place, would he then have had any reward? And what if Paul, foreknowing that he should not die, had despised dangers, would he have been at all admirable? For so the most spiritless would rush into the fire, if he could find any one he could trust to ensure his safety. But not such were the Three Children. For hear them saying, *O king, there is a God in heaven, who will deliver us out of thine hands, and out of this furnace; and if not, be it known to thee that we will not serve thy gods, nor worship the golden image which thou hast set up.*

(2) διεφθάρησαν.

From Dan. 3, 17. LXX.

Ye see how many advantages there are, and yet there are more than these that arise from not knowing the time of our end. Meanwhile it is sufficient to know these. On this

1 Thes. 5, 3. account He so cometh as a thief in the night; that we may not abandon ourselves to wickedness, nor to sloth; that He may not take from us our reward. *For yourselves know perfectly*, he says. Why then are you curious, if you are persuaded? But that the future is uncertain, learn from what Christ has said. And that on this account He said it, hear what He said, *Watch therefore, for ye know not what hour* the thief *doth come.* On this account also Paul said,

Matt. 24, 42. *The Son of Man.*

Ver. 3. *For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.*

Here he has glanced at that which he has also said in his second Epistle. For since they indeed were in affliction, but they that warred on them at ease and in luxury, and then while he comforted them in their present sufferings by the mention of the Resurrection, the others insulted them with arguments taken from their forefathers, and said, When will it happen? Which the Prophets also said, *Woe unto them that say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.* And again, *Woe unto them that desire the day of the Lord.* (For he does not speak of those who simply desire it, but of those who desire it because they disbelieve it. And *the day of the Lord*, he says, *is darkness, and not light.*) It is on this account that he so speaks. And see how he consoles them, as if he had said, Let them not account their being in a prosperous state, a proof that the Judgment is not coming. For so it is that it will come.

Is. 5, 19.

Amos 5, 18.

But it may be worth while to ask, If Antichrist comes, and Elias comes, how is it *when they say Peace*, that a sudden destruction comes upon them? For these things do not permit them to be ignorant of the day, being signs of its coming. But he does not allude to this period, I mean that of Antichrist, nor does he speak of that day, because it will be a sign of the coming of Christ; but because[1] Christ will not have a sign, but will come suddenly and unexpectedly[f]. For travail, indeed, you say, does not come upon the pregnant

[1] or 'that'

[f] Commel. B. L. and Musc. read, 'But he does not mean this to be the time of Antichrist, and the whole day, because that (L. he) will be a sign of the coming of Christ, but Himself will have no sign, but, &c.'

woman unexpectedly: for she knows that after nine months the birth will take place. And yet it is very uncertain. For some bring forth at the seventh month, and others at the ninth. And at any rate the day and the hour of birth is uncertain. With respect to this therefore, Paul speaks thus. And the image is just. For there are not many sure signs of travail. For many have brought forth in the high roads, or when out of their houses and abroad, not foreseeing it. And he has not only glanced here at the uncertainty, but also at the bitterness of the pain. For as she while sporting, laughing, not looking for any thing at all, being suddenly seized with unspeakable pains, is pierced through with the pangs of labour—so will it be with those souls, when that Day comes upon them. Hom. IX.

And they shall not escape. And to shew them that he does not speak this of them, he has added,

Ver. 4. *But ye, brethren, are not in darkness, that that day should overtake you as a thief.*

Here he speaks of a life that is dark and impure, for corrupt and wicked men do all things as in the night, escaping the notice of all, and inclosing themselves in darkness. For tell me, does not the adulterer watch for the evening, and the thief for the night? Does not the violator of the tombs carry on all his trade in the night? What then? Does it not overtake them as a thief? Does it not come upon them too uncertainly? But do they know it beforehand? How then does he say, *Ye have no need that I write unto you?* He speaks here not with respect to the uncertainty, but with respect to the calamity, that is, it will not come as an evil to them. For it will come uncertainly indeed even to them, but it will involve them in no trouble. *That that Day*, he says, *should overtake you as a thief.* For in the case of those who are watching and who are in the light, if there should be any entry of a robber, it can do them no harm: so also it is with those who live well. But those who are sleeping he will strip of every thing, and go off; that is, those who are trusting in the things of this life. Then he adds another thing in favour of them. For he adds, (3)

Ver. 5. *Ye are all*, he says, *the children of the light and the children of the day.*

1 Thes. 5, 6—8. And how, you say, is it possible to be *children of the day?* Just as it is said, 'children of destruction' and 'children of hell.' Mat. 23, 15. Wherefore Christ also said to the Pharisees, *Woe unto you—for ye compass sea and land to make one proselyte, and when he is made, ye make him the child of hell.* And Paul said, Col. 3, 6. *For which things' sake the wrath of God cometh upon the children of disobedience.* That is, those who do the works of hell and the works of disobedience. As therefore the children of God are those who do things pleasing to God, so those are children of day and children of light, who do the works of light.

We are not of the night nor of darkness.

Ver. 6, 7, 8. *Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober.*

Here he shews, that to be in the day is our own doing; and here indeed, in the case of the present day and night, I mean, it does not depend on ourselves. But night comes even against our will, and sleep overtakes us when we do not wish it. But with respect to that night and that sleep, it is not so, but it is in our power always to watch, it is in our power always to have it day. For to shut the eyes of the soul, and to bring on the sleep of wickedness, is not of nature, but of our own choice. *But let us watch,* he says, *and be sober.* For it is possible to sleep while awake, by doing nothing good. Wherefore he has added, *and be sober.* For even by day, if any one watches, but is not sober, he will fall into numberless dangers, so that sobriety is the intensity of watchfulness. *They that sleep,* he says, *sleep in the night, and they that be drunken are drunken in the night.* The drunkenness he here speaks of is not that from wine only, but that also which comes of all vices. For riches and the desire of wealth is a drunkenness of the soul, and so carnal lust; and every sin you can name is a drunkenness of the soul. On what account then has he called vice sleep? Because in the first place the vicious man is inactive with respect to virtue: again, because he sees every thing as a vision: he views nothing in its true light, but is full of dreams, and oftentimes of unreasonable actions: and if he

secs any thing good, he[1] has no firmness, no fixedness. Such is the present life. It is full of dreams, and of phantasy. Riches are a dream, and glory, and every thing of that sort. He who sleeps sees not things that are and have a real subsistence, but things that are not he fancies as things that are. Such is vice, and the life that is passed in vice. It sees not things that are, that is, heavenly, spiritual, abiding things, but things that are fleeting and fly away, and that soon recede from us. Hom. IX.

[1] or 'it'

But it is not sufficient to watch and be sober, we must also be armed. For if a man watch and is sober, but has not arms, the robbers soon dispatch him. When therefore we ought to watch, and to be sober, and to be armed too, and we are unarmed and naked and asleep, who will hinder him from thrusting home his sword? Wherefore shewing this also, that we have need of arms, he has added:

Ver. 8. *But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation.*

Of faith and love, he says. Here he glances at life, together with right doctrines. See how he has shewn what it is to watch and be sober, to have, he says, *the breastplate of faith and love.* Not a common faith, he says, but one fervent and sincere, and that makes those who are guarded by it invulnerable; as nothing can soon pierce through a breastplate, but it is an unseen[2] wall to the breast;—so do thou also, he says, surround thy soul with faith and love, and none of the fiery darts of the devil can ever be fixed in it. For where the power of the soul is preoccupied with the armour of love, all the devices of those who plot against it are vain and ineffectual. For neither wickedness, nor hatred, nor envy, nor flattery, nor hypocrisy, nor any other thing will be able to penetrate such a soul. And he has not simply said *love*, but he has bid them put it on as a strong breastplate. Then having said thus, he adds, *and for a helmet the hope of salvation.* For as the helmet guards the most important part of all in us, surrounding the head and covering it on every side, so also this hope does not suffer the reason to falter, but sets it upright as the head, not permitting any thing from without to fall upon it. And whilst nothing falls on it, neither does

[2] B. a secure

τὸν λογισμὸν

1 Thes. 5, 9-11. 1 Cor. 13, 13. it fall of itself. For it is not possible that one, who is fortified with such arms as these, should ever fall. For he says, *now abideth faith, hope, and charity, these three.* Then having said, Put on, and array yourselves, he himself goes on to provide the armour, and shews whence faith, hope, and charity may be produced, and these arms may become stronger, adding and saying,

Ver. 9. *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us.*

(4) Thus God has not called us for this end[g] that He might destroy us, but that He might save us. And whence is it manifest that this is His will? He has given His own Son for us, he says. So does He desire that we should be saved, that He has given His Son, and not merely given, but given Him to death. From these considerations hope is begotten. For do not despair, O man, in going to God, Who has not spared even His own Son for thee. Faint not at present evils. He who gave His Only-Begotten, that He might save thee and deliver thee from hell, what will He spare henceforth for thy salvation? So that thou oughtest to hope for all things favourable. For neither should we fear, if we were going to a judge who was about to judge us, and who had shewn so much love for us, as to have sacrificed his son. Let us hope therefore for good and great things. For we have received the principal thing, if we believe. For we have seen an example. Let us love; for it is the extreme of madness for one not to love who has been so treated.

Ver. 10, 11. *That whether we wake or sleep,* he says, *we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do.*

And again[h], *whether we wake or sleep;* but by sleep there he means one thing, and here another. For here it signifies the death of the body, but there negligence in our course of life. What therefore he means is this. Fear not dangers; though we should die, we shall live. Do not despair because thou art in danger. Thou hast a strong security. He would not have given His own Son if He had not been inflamed by

[g] B. L. and Carena, 'has not clined to this.'

[h] So B. and L. Edd. 'And elsewhere again,' which seems less correct.

vehement love for us. So that, though thou shouldest die, thou wilt live. For He Himself also died. Therefore whether we die, or whether we live, we shall live with Him. I hold this to be a matter of indifference: it is no concern of mine, whether I live or die; for we shall live with Him. Let us therefore do every thing for that life: looking to that, let us do all our works. Vice, O beloved, is darkness, it is death, it is night. We see nothing that we ought, we do nothing that becomes us. As the dead are unsightly and offensive, so also the souls of those who are vicious are full of much impurity. Their eyes are closed, their mouth is stopped, they remain without motion in the bed of vice; or rather more wretched than those who are naturally dead. For they truly are dead to both, but these are insensible indeed to virtue, but alive to vice. If one should strike a dead man, he perceives it not, he revenges it not. But as wood is dry [i], so is his soul truly dry, having lost its life. It receives daily numberless wounds, but has no feeling of any, but lies insensible to every thing.

One would not err in comparing such men to those who are mad, or drunk, or delirious. All these things belong to vice, and it is worse than all these. He that is mad is much allowed for by those who see him, for his disease is not from choice, but from nature alone. But how shall he be pardoned, who lives in vice? Whence then is vice? whence are the majority bad? Whence? dost thou ask? do thou tell me, Whence have diseases their evil nature? Whence is phrensy? Whence is lethargy? Is it not from carelessness? If physical disorders have their origin in choice, much more those which are voluntary. Whence is drunkenness? Is it not from intemperance of soul? Is not phrensy from excess of fever? And is not fever from the elements too abundant in us? And is not this superabundance of elements from our carelessness? For when either from deficiency or excess we carry any of the things within us beyond the bounds of moderation, we kindle that fire. Again, if when the fire is kindled, we continue to neglect it, we make a conflagration for ourselves, which we are not able to extinguish. So is it also with vice. When we do not restrain it at its beginning,

[i] B. and L. 'like a dry, sapless, dead stick.'

1 Thes. 5, 10.11. nor cut it off, we cannot afterwards reach to the end of it, but it becomes too great for our power. Wherefore, I beseech you, let us do every thing that we may never become drowsy. Do you not see that when sentinels have only given way a little to sleep, they derive no advantage from their long watch, for by that little they have ruined the whole, having given perfect security to him who is prepared to steal. For as we do not see thieves in the same way that they see us, so also the devil most of all is ever instant, and lying in wait, and grinding his teeth. Let us not then slumber. Let us not say, on this side there is nothing, on that side nothing. We are often spoiled from a quarter whence we do not expect it. So it is with vice. We perish from a quarter whence we do not expect it. Let us look carefully round upon all things, let us not be drunken, and we shall not sleep. Let us not be luxurious, and we shall not slumber. Let us not be mad for external things, and we shall continue in sobriety. Let us compose ourselves on every side. And as those who walk upon a tight rope cannot be off their guard ever so little, for that little causes the greatest mischief: for the man losing his balance is at once precipitated down and perishes; so neither is it possible for us to be remiss. We walk upon the narrow road intercepted by precipices on either side, not admitting of two feet at the same time. Seest thou not how much carefulness is necessary? Seest thou not how those who travel on roads flanked by precipices guard not only their feet, but their eyes also? For if he should choose to gaze on one side, though his foot stand firm, his eye becoming dizzy from the depth, plunges the whole body down. But he must take heed to himself and to his steps; wherefore he says, 'neither to the right hand, nor to the left.' Great is the depth of vice, steep the precipices, much darkness below, the way narrow. Let us take heed with fear. Let us walk with trembling. No one, who is travelling such a road, is dissolved in laughter nor heavy with drunkenness, but travels such a road with sobriety and carefulness. No one travelling such a road carries with him any superfluities; for he would be contented even lightly equipped to be able to escape. No one entangles his own feet, but leaves them disengaged, and free to move.

But we, chaining ourselves down with numberless cares, and carrying with us the numberless burdens of this life, staring about, and loosely rambling, how do we expect to travel in that narrow road? He has not merely said that *narrow is the way*, but with admiration, *how*[k] *narrow is the way*, that is, exceedingly narrow. And this we also do in things that are quite objects of wonder. And again, *straitened*, he says, *is the way which leadeth unto life.* And he has well called it *narrow.* For when we are bound to give an account of our thoughts, words, and actions, and all things, truly it is narrow. But we make it more narrow, spreading out and widening ourselves, and shuffling out our feet. For the narrow way is difficult to every one, but especially to him who is incumbered with fat, as he who makes himself lean will not perceive its narrowness. So that he who has practised himself in being pinched, will not be discouraged at its pressure.

Hom. IX. (5)

Matt. 7, 14.

τεθλιμμένη.

ἐκχέοντες.

Let not any one therefore expect that he shall see heaven with ease. For it cannot be. Let no one hope to travel the narrow road with luxury, for it is impossible. Let no one travelling in the broad way hope for life. When therefore thou seest any one luxuriating in baths, in a sumptuous table, with attendance of guards; think not thyself unhappy, as not partaking of these things, but lament for him, that he is travelling the way to destruction. For what is the advantage of this way, when it ends in tribulation? And what is the injury of that straitness, when it leads to rest? Tell me, if any one invited to a palace should walk through narrow ways painful and precipitous, and another led to death should be dragged through the midst of the market-place, which shall we call happy? which shall we commiserate? Him, shall we not, who walks through the wide road? So also now, let us think happy, not those who are luxurious, but those who are not luxurious. These are hastening to heaven, those to hell.

And perhaps indeed many of them will even laugh at the things that are said by us. But I most of all lament and bewail on this account, that they do not even know what

[k] E. V. *because*, but B. and L. read τί for ὅτι, which Mr. Field has pointed out to be the true reading *here* in his notes on Hom. xxiii. on St. Matthew, vol. iii. p. 56. note on p. 291. c.

1 Thes. 5, 13. they ought to laugh at, and for what they ought especially to mourn, but they confound and disturb and disorder every thing. On this account I grieve for them. What sayest thou, O man, when thou art to rise again, and to give an account of thy actions, and to undergo the last sentence, dost thou pay no regard indeed to these, but practise gratifying thy belly, and being drunken? And dost thou laugh at these things? But I grieve for thee, knowing the evils that await thee, the punishment that is about to overtake thee. And for this I most especially grieve, that thou dost laugh! Mourn with me, grieve with me for thine own evils. Tell me, if one of thy friends perishes, dost thou not hate and turn from those who laugh at his end, and think them enemies? But those who weep and sympathize with thee thou lovest. Then indeed if the dead body of thy wife were laid out, thou abhorrest him that laughs: but when thy soul is done to death, dost thou abhor him that weeps, and laughest thou thyself? Seest thou how the devil has disposed us to be enemies and adversaries to ourselves? For once let us be sober, let us open our eyes, let us watch, let us lay hold on eternal life, let us shake off this long sleep. There is a Judgment, there is a Punishment, there is a Resurrection, there is an Inquisition into what we have done! The Lord cometh in the clouds. *Before Him*, he says, *the fire will be kindled, and round about Him a mighty tempest.* A river of fire rolls before him, the undying worm, unquenchable fire, outer darkness, gnashing of teeth. Although you should be angry with me ten thousand times for mentioning these things, I shall not cease from mentioning them. For if the prophets, though stoned, did not keep silence, much more ought we to bear with enmities, and not to discourse to you with a view to please, that we may not, for having deceived you, be ourselves cut in sunder. There is punishment, deathless, unallayed, and no one to stand up for us. *Who will pity*, he says, *the charmer that is bitten by a serpent?* When we pity not our own selves, tell me, who will pity us? If you see a man piercing himself with a sword, will you be able to spare his life? By no means. Much more, when having it in our power to do well we do not do well, who will spare us? No one! Let us have mercy

Ps. 50, 3. Sept.

Eccles. 12, 13.

upon ourselves. When we pray to God, saying, 'Lord, have mercy upon me,' let us say it to ourselves, and have mercy upon ourselves. We are the arbiters[1] of God's having mercy upon us. This grace He has bestowed upon us. If we do things worthy of mercy, worthy of the lovingkindness towards us, God will have mercy upon us. But if we have not mercy on ourselves, who will spare us? Have mercy on thy neighbour, and thou shalt find mercy of God Himself. How many every day come to thee, saying, 'Have pity on me,' and thou are not turned towards them; how many naked, how many maimed, and we are not bowed toward them, but turn away from their supplications. How then dost thou think to obtain mercy, when thou dost nothing thyself deserving of mercy? Let us become merciful, let us become pitiful, that so we may please God, and obtain the good things promised to those that love Him, by the grace and lovingkindness of our Lord Jesus Christ, with Whom, &c.

[1] Gr. 'We are lords,' but the phrase is more familiar in Greek.

HOMILY X.

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1 Thess. v. 12, 13.

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

It must needs happen that a ruler should have many occasions of enmities[a]. And as the children of the physicians are compelled to give much trouble to the sick, preparing for them both diet and medicines, that are not pleasant indeed, but attended with benefit; and as fathers are often annoying to their children: so also are teachers, and much more. For the physician, though he be odious to the sick man, yet is on good terms with[b] his relations and those about him, nay, and often with the sick man himself. And a father, both from the force of nature and from external laws, uses his authority over his son with great ease. And if he should chastise and chide his son against his will, there is no one to prevent him, nor will the son himself be able to raise a look against him. But in the case of the Priest there is a great difficulty. For in the first place, he ought to be ruling people willing to obey, and thankful to him for his rule; but it is not possible that this should soon come to

[a] Μικροψυχίων, Montf. here remarks, that this word has often led to mistranslations, being used for any *result* of littlemindedness.

[b] B. and L. ἔχει πρὸς αὐτὸν ἡδέως ἔχοντας.

pass. For he who is convicted and reproved, be he what he may, is sure[c] to cease from being thankful, and to become an enemy. In like manner he will act, who is admonished and exhorted. If therefore I should say, empty out[1] wealth on the needy, I say what is offensive and burdensome. If I say, chastise thine anger, quench thy wrath, check thine inordinate desire, cut off a small portion of thy luxury, all is offensive and burdensome. And if I should punish one who is slothful[d], or should remove him from the Church, or exclude him from the public prayers, he grieves, not because he is deprived of these things, but because of the public disgrace. For this is an aggravation of the evil, that, being interdicted from spiritual things, we grieve not on account of our deprivation of these great blessings, but because of our disgrace in the sight of others. We do not dread nor shudder at the thing itself.

Hom. X.

[1] κίνησον.

For this reason Paul from one end to the other[2] discourses largely upon these subjects. And Christ indeed has subjected them with so strict a necessity, that He says, *The Scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do. But do not ye after their works.* And again, when He healed the leper, He said, *Go thy way, shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them.* And yet Thou sayest, *Ye make him twofold more the child of hell than yourselves.* For this reason I said, He answers, *Do not the things which they do.* Therefore Christ hath shut out all excuse from him that is under rule. In his Epistle to Timothy also this Apostle said, *Let the elders that rule well be counted worthy of double honour.* And in his Epistle to the Hebrews he said, *Obey them that have the rule over you, and submit yourselves.* And here again, *And we beseech you, brethren, to know them which labour among you, and are over you in the Lord.* For since he had said, *edify one another*, lest they should think that he raised them to the rank of teachers, he has added this, all but saying, I gave leave even to you to edify one another, for it is not possible for a teacher to say every thing. *Those*

[2] Gr. 'up and down.'

Matt. 23, 2. 3.

Matt. 8, 4.

Matt. 23, 15.

1 Tim. 5, 17.

Heb. 13, 19.

[c] πάντως . . . ἴξει. B. and L. both have the *future*, which is requisite to the sense.

[d] ῥαθυμοῦντα, perhaps 'wilful.'

1 Thes. 5,12-13. *who labour among you*, he says, *and are over you in the Lord, and admonish you.* And how, he says, is it not absurd? What sayest thou? If a man stand up for thee before a man, thou doest any thing, thou confessest thyself much indebted; but he stands up for thee before God, and thou dost not own the favour. And how does he stand up for me? thou sayest. Because he prays for thee, because he ministers to thee the spiritual gift that is by Baptism, he visits, he admonishes, and warns thee, he comes at midnight if thou callest for him. He is nothing else than the constant subject of thy mouth, and he bears thy injurious speeches. What necessity had he? Has he done well or ill? Thou indeed hast a wife, and livest luxuriously, and choosest a life of commerce. But from this the Priest has hindered himself by his occupation[1], his life is no other than to be employed about the Church. *And to esteem them*, he says, *very highly in love for their work's sake; and be at peace with them*[c]. Seest thou how well he is aware that unworthy feelings[2] arise? He does not merely say *love*, but *very highly*, as children love their fathers. For through them ye were begotten by that eternal generation: through them you have obtained the kingdom: through their hands all things are done, through them the gates of heaven are opened to you. Let no one raise divisions, let no one be contentious. He who loves Christ, whatever the Priest may be, will love him, because through him he has obtained the awful Mysteries. Tell me, if wishing to see a palace resplendent with much gold, and radiant with the brightness of precious stones, thou couldest find him who had the key, and he being called upon immediately opened it, and admitted thee within, wouldest thou not have preferred him above all men? Wouldest thou not have loved him as dearly as thine eyes? Wouldest thou not have kissed him? This man hath opened heaven to thee, and thou dost not kiss him, nor pay him court. If thou hast a wife, dost thou not love him above all, who procured her for thee? So if thou lovest Christ, if thou lovest the kingdom of heaven, acknowledge through whom[3] thou

[1] ἀπησχόλησεν

[2] μικροψυχίας.

[3] διὰ τίνων

[c] ἐν αὐτοῖς, and so several Mss. Rec. t. ἐν ἑαυτοῖς, *among yourselves*, and so L. here, but the comment hardly bears it.

obtainedst it. On this account he says, *for their work's sake, be at peace with them.* HOM. X.

Ver. 14. *Now we exhort you, brethren, warn them that are unruly*[1], *comfort the feeble-minded, support the weak, be patient toward all men.* [1] ἀτάκτους.

Here he addresses those who have rule. Gently *warn*[2] *them*, he says, *that are disorderly*, that is, not of imperiousness, nor of self-will rebuke them, but with mildness, with gentleness. *Comfort the feeble-minded, support the weak, be patient toward all men.* For he who is rebuked with harshness, despairing of himself, becomes more bold in contempt. On this account it is necessary by gentle warning to render the medicine sweet. But who are the disorderly? Those surely, who do what is contrary to the will of God. For this order of the Church is more harmonious than the order of an army, so that the reviler is disorderly, the drunkard is disorderly, and the covetous, and all who sin. For they walk not orderly in their rank, but out of the line, wherefore also they are overthrown[3]. But there is also another kind of evils, not such as this indeed, but itself a vice. And what is this? Little-mindedness[4]. For this is destructive equally with sloth. He who cannot bear an insult is feeble-minded[5]. He who cannot endure trial is feeble-minded. This is he who is sown upon a rock. There is also another sort, that of weakness. *Support the weak*, he says, speaking of those who are weak in faith. For with respect to that also there is a weakness. But observe how he does not permit them to be despised. And elsewhere in his Epistles he says, *Them that are weak in the faith receive ye.* For in our bodies too we do not suffer the weak member to perish. *Be patient toward all men*, he says. What then? Even toward the disorderly? Yes, certainly. For there is no medicine equal to this, especially for the teacher, none so suitable to those who are under rule. It can quite shame and put out of countenance him that is fiercer and more impudent than all men.

(2) [2] νουθετεῖτε.

[3] περιτρέπονται.

[4] μικροψυχία.

[5] ὀλιγόψυχος.

Rom. 14, 1.

Ver. 15. *See that none render evil for evil unto any man.*

If we ought not to render evil for evil, much less evil for good; much less, when evil has not been previously done, to render evil. But such an one, you say, is a bad man, and

1 Thes. 5, 16-18. has offended me, and done me much injury. Do you wish to revenge yourself upon him? Do not retaliate. Leave him unrevenged. What, for this once[f]? By no means;

But ever follow that which is good, both among yourselves, and to all men.

This is the higher philosophy, not only not to requite evil with evil, but to render good for evil. For this is truly revenge, that brings harm to him and advantage to thyself, or rather great advantage even to him, if he will. And that thou mayest not think that this is said only with respect to the faithful, therefore he has said, *both among yourselves and to all men.*

Ver. 16. *Rejoice evermore.*

This is said with respect to the temptations that cause affliction. Hear ye, as many as have fallen into poverty, or into adverse circumstances. For from these joy is engendered. For when we possess such a soul that we take revenge on no one, but do good to all, whence, tell me, will the sting of grief be able to enter into us? For he who so rejoices in suffering evil, as to requite even with benefits him that has done him evil, whence can he afterwards suffer grief? And how, you say, is this possible? It is possible, if we will. Then also he shews the way.

Ver. 17, 18. *Pray without ceasing. In every thing give thanks: for this is the will of God.*

Always to give thanks, this is a mark of a philosophic soul. Hast thou suffered any evil? But if thou wilt, it is no evil. Give thanks to God, and the evil is changed into good. Say thou also as Job said, *Blessed be the name of the Lord for ever.* For tell me, what such great thing hast thou suffered? Has disease befallen thee? Yet it is nothing strange. For our body is mórtal, and liable to suffer. Has a want of possessions overtaken thee? But these are things to be acquired, and again to be lost, and that abide here. But is it plots and false accusations of enemies? But it is not we that are injured by these, but they who are the authors of them. *For the soul*, he says, *that sinneth, it shall die.* And he has not sinned who suffers the evil, but he who has done the evil.

Job 1, 21.

Ezek. 18, 4.

[f] or, 'Well, is this enough?'

Upon him therefore that is dead you ought not to take revenge, but to pray for him that you may deliver him from death. Do you not see how the bee, if it wounds, dies upon the sting? By that animal God instructs us not to grieve our neighbours. For we ourselves receive death first. For by striking them perhaps we have pained them for a little time, but we ourselves shall not live any longer, even as that animal will not. And yet the Scripture commends it, saying that it is a worker, whose work kings and private men make use of for their health. But this does not preserve it from perishing, but it must needs perish. And if its other excellence does not deliver it when it does injury, much less will it us. Hom. X. Moral. Ecclus. 11, 3.

(3) For indeed it is the part of the fiercest beasts, when no one has injured thee, to begin the injury, or rather not even of beasts. For they, if thou permittest them to feed in the wilderness, and dost not by straitening them reduce them to necessity, will never harm thee, nor come near thee, nor bite thee, but will go their own way.

But you being a reasonable man, honoured with so much rule and honour and glory, do not even imitate the beasts in your conduct to your fellow-creature, but you injure your brother, and devour him. And how will you be able to excuse yourself? Do you not hear Paul saying, *Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren.* Do you see that suffering wrong consists in doing wrong, but that to suffer wrongfully is to receive a benefit? For tell me, if any one were to revile his rulers, if he were to insult those in power, whom does he injure? Himself, or them? Clearly himself. Then he who insults a ruler insults not him, but himself—and he that insults a man[1], does he not through him insult Christ? By no means, thou sayest. What sayest thou? He that casts a stone at the images of the king, at whom does he cast a stone? is it not at himself? Then[g] does he who casts a stone at the image of an earthly king, cast a stone at himself, and does not he who casts a stone at the image of God (for man is the image of God) injure himself? 1 Cor. 6, 7. 8. 1 B. a Christian.

[g] B. and L. omit *tí*, which is out of place, as had been observed.

1 Thes. 5, 18. How long shall we love riches? For I shall not cease exclaiming against them: for they are the cause of all evils. How long shall we fail to satiate this inordinate desire? What is the good of gold? I am astonished at the thing! Truly there is some enchantment in the business, that gold and silver should be so highly valued among us. For our own souls indeed we have no regard, but those lifeless images engross much attention. Whence is it that this disease has invaded the world? Who shall be able to effect its destruction? What reason can cut off this evil beast, and destroy it with utter destruction? The desire is deep sown in the minds of men, even of those who seem to be religious. Let us be put to shame by the commands of the Gospel. Words only lie there in Scripture, they are no where shewn by works.

And what is the specious plea of the many? I have children, one says, and I am afraid lest I myself be reduced to the extremity of hunger and want, lest I should stand in need of others. I am ashamed to beg. For that reason therefore do you cause others to beg? I cannot, you say, endure hunger. For that reason then do you expose others to hunger? Do you know what a dreadful thing it is to beg, how dreadful to be perishing by hunger? Spare also your brethren! Are you ashamed, tell me, to be hungry, and are you not ashamed to rob? Are you afraid to perish by hunger, and not afraid to destroy others? And yet to be hungry is neither a disgrace nor a crime; but to cast others into such a state brings not only disgrace, but extreme punishment.

All these are pretences, words, trifles. For that it is not on account of your children that you act thus, they testify who indeed have no children, nor will have, but who yet labour and harass themselves, and are busy in acquiring wealth, as much as if they had never so many[1] children to leave it to. It is not the care for his children that makes a man covetous, but a disease of the soul. On this account many even who have not children are mad for riches, and others living with a great number of children even despise what they have. They will accuse thee in that Day. For if the necessities of children compelled men to accumulate riches, they also must have had the same desire, the same covetousness. And if they have not, it is not from the

[1] μυρίοις

number of children that we are thus mad, but from the love of money. And who are they, you say, who having children, yet despise riches? Many, and in many places. And if you will allow me, I will speak also of instances among the ancients. Hom. X.

Had not Jacob twelve children? Did he not lead the life of a hireling? Was he not wronged by his kinsman? and did he not often disappoint him? And did his number of children ever compel him to have recourse to any dishonest counsel? What was the case with Abraham. After Isaac, had he not also many other children? Did he not possess all he had for the benefit of strangers? Do you see, how he not only did not do wrong, but even gave up his possessions, not only doing good, but choosing to be wronged by his nephew? For to endure being robbed for the sake of God is a much greater thing than to do good. For the one is the fruit of the soul and of free choice, whence also it is easily performed: but the other is injurious treatment and violence. For a man will more easily throw away ten thousand talents voluntarily, and will not think that he has suffered any harm, than he will bear meekly being robbed of three pence against his will. So that this rather is philosophy of soul. And this, we see, happened in the case of Abraham. *For Lot*, it is said, *beheld all the plain; and it was well watered as the paradise of God, and he chose it.* And Abraham said nothing against it. Seest thou, that he not only did not wrong him, but he was wronged by him? Why, O man, dost thou accuse thine own children? God did not give us children for this end, that we should seize the possessions of others. Take care, lest in saying this thou provoke God. For if thou sayest that thy children are the causes of thy grasping and thine avarice, I fear lest thou be deprived of them, as injuring and ensnaring thee. God hath given thee children that they may support thine old age, that they may learn virtue from thee. From Gen. 13, 10. 11.

For God on this account hath willed that mankind should thus be held together, providing for two most important objects: one, the appointing fathers to be teachers, and the other, the implanting great love. For if men were merely to come into being, no one would have any relation[1] towards (4)

[1] σχέσιν.

1 Thes. 5, 18. any other. For if now, when there are the relations of fathers, and children, and grandchildren, many do not regard many, much more would it then be the case. On this account God hath given thee children. Do not therefore accuse the children.

But if they who have children have no excuse, what can they say for themselves, who having no children vex themselves about the acquisition of riches. But they have a saying for themselves, which is destitute of all excuse. And what is this? That, instead of children, they say, we may have our riches as a memorial. This is truly ridiculous. Instead of children, one says, my house is the immortal memorial of my glory. Not of thy glory, O man, is it the memorial, but of thy covetousness. Dost thou not see how many now as they pass the magnificent houses say one to another, What frauds, what robberies such an one committed, that he might build this house, and now he is become dust and ashes, and his house has become the inheritance of others! It is not of thy glory then that thou leavest a memorial, but of thy covetousness. Dost thou not see how many now as they pass the magnificent houses say one to another, What frauds, what robberies such an one committed, that he might build this house! and now he is become dust and ashes, and his house has become the inheritance of others! It is not of thy glory then that thou leavest a memorial, but of thy covetousness. And thy body indeed is concealed in the earth, but thou dost not permit the memorial of thy covetousness to be concealed, as it might have been[1] by length of time, but causest it to be turned up and disinterred through thy house. For as long as it stands, bearing thy name, and called such an one's, certainly the mouths of all too must needs be opened against thee. Dost thou see that it is better to have nothing than to sustain such an accusation?

[1] δυναμίνην.

And these things indeed here. But what shall we do There? tell me, having had so much at our disposal here, if we have imparted to no one of our possessions, or at least very little; how shall we put off our dishonest gains? For he that wishes to put off his dishonest gains, does not give a little out of a great deal, but many times more than he has

robbed, and he ceases also from robbing. Hear what Zacchæus says, *And for as many things as I have taken wrongfully, I restore fourfold.* But thou, taking violently ten thousand talents, if thou give a few drachmas, and that too grudgingly, thinkest thou hast restored the whole, and art affected as if thou hadst given more. And yet thou oughtest both to have restored these, and to have added other out of thine own private possessions. For as the thief is not excused when he gives back only what he has stolen, but often he has added even his life; and often he compounds[11] upon restoring many times as much: so also should the covetous man. For the covetous man also is a thief and a robber, far worse than the other, by how much he is also more tyrannical. For he indeed by being concealed, and by making his attack in the night, cuts off much of the audacity of the attempt, as if he were ashamed, and feared to sin. But the other having no sense of shame, with open face in the middle of the market place steals the property of all, being at once a thief and a tyrant. He does not break through walls, nor extinguish the lamp, nor open a chest, nor tear off seals. But what? He does things more insolent than these, in the sight of those who are injured he carries things out by the door, he with confidence opens every thing, he compels them to expose all their possessions themselves. Such is the excess of his violence. This man is more wicked than those, inasmuch as he is more shameless and tyrannical. For he that has suffered by fraud is indeed grieved, but he has no small consolation, that he who injured him was afraid of him. But he who together with the injury he suffers is also despised, will not be able to endure the violence. For the ridicule is greater. Tell me, if one committed adultery with a woman in secret, and another committed it in the sight of her husband, who would grieve him the most, and be most apt to wound him. Would not the latter? For he indeed, together with the wrong he has done, treated him also with contempt. But the former, if he did nothing else, shewed at least that he feared him whom he injured. So also in the case of money. He that takes it secretly, does him honour in this respect, that he does it secretly; but he who robs publicly and openly, together with the loss adds also shame.

Hom. X.

From Luke 19, 8.

11 διλύσατο.

1 Thes. 5. 18. Let us therefore, both poor and rich, cease from taking the property of others. For my present discourse is not only to the rich, but to the poor also. For they too rob those who are poorer than themselves. And artisans who are better off, and more powerful, outsell the poorer and more distressed, tradesmen outsell[1] tradesman, and so all who are engaged in the market-place. So that I wish from every side to take away injustice. For the injury consists not in the measure of the things plundered and stolen, but in the purpose of him that steals. And that these are more thieves and defrauders, who do not despise little gains, I know and remember that I have before told you, if you also remember it. But let us not be over exact. Let them be equally bad with the rich. Let us instruct our mind not to covet greater things, not to aim at more than we have. But in the heavens[b] let our desire of more never have any limit, but let each be ever coveting more. But upon earth let every one be for what is needful and sufficient, and seek nothing more, that so we may be able to obtain those real goods, by the grace and loving-kindness, &c. &c.

[1] ἀπεμπολοῦσι, perhaps 'sell up.'

[b] L. 'in heavenly things,' and so both Lat.

HOMILY XI.

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1 Thess. v. 19—22.

Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil.

A thick mist and darkness and cloud is spread over all the earth. And, shewing this, the Apostle says, *For ye were sometime darkness.* And again, *Ye, brethren, are not in darkness, that that day should overtake you as a thief.* Since therefore there is, so to speak, a moonless night, and we walk in that night, God hath given us a bright lamp, having kindled in our souls the grace of the Holy Spirit. But some who have received this light have rendered it more bright and shining[a], as, for instance, Paul and Peter, and all those Saints. But others also have extinguished it, as the five virgins, as those who have *made shipwreck of the faith*, as the fornicator of Corinth, as the Galatians who were perverted. Ephes. 5, 8.

On this account Paul now says, *Quench not the Spirit*, that is, the gift of grace[1], for it is his custom so to call the gift of the Spirit. But this an impure life extinguishes. For as any one, who has sprinkled water or dust upon the light of our[b] lamp, extinguishes it, and if he does not this, but only takes out the oil—so it is also with the gift of grace. For if you have cast over it earthly things, and the cares of fluctuating matters[c], you have quenched the Spirit. And if you have done none of these things, but a temptation coming

[1] τὸ χάρισμα

[a] B. and L. φαιδρότερον, but the common reading, without comparison in the latter adjective, would have a meaning, 'not only brighter but positively shining.'

[b] τούτου, 'this,' often used for the natural as opposed to the spiritual.

[c] Alluding to 'water.'

1 Thes. 5,19-22. from some other quarter has vehemently assailed it, as some wind, and if the light be not strong, or it has not much oil, or you have not closed the opening, or have not shut the door, all is undone. But what is the opening? As in the lamp, so is it also in us: the opening is the eye and the ear. Suffer not a violent blast of wickedness to fall upon these, since it would extinguish the lamp, but close them up with the fear of God. The mouth is the door. Shut it, and fasten it, that it may both give light, and repel the attack from without. For instance, has any one insulted and reviled you? Do you shut the mouth. For if you open it, you add force to the wind. Do you not see in houses, when two doors stand directly opposite, and there is a strong wind, how, if you shut one, and there is no opposite draught, the wind has no power, but the greater part of its force is abated? So also now, there are two doors, thy mouth, and his who insults and affronts thee; if thou shuttest thy mouth, and dost not allow a draught on the other side, thou hast quenched the whole blast; but if thou openest it, it will not be restrained. Let us not therefore quench it[d].

And the flame is often liable to be extinguished even when nothing assails it. When the oil fails, when we do not alms[e], the Spirit is quenched. For it came to thee as an alms[1] from God. Then He sees this fruit not existing in thee, and flies away. For he abides not with an unmerciful soul. But the Spirit being quenched, ye know what follows, as many of you as have walked in a moonless night. And if it is difficult to walk by night in a road from land to land, how is it safe in the road that leads from earth to heaven? Know ye not how many demons there are in the intervening space, how many wild beasts, how many spirits of wickedness? If indeed we have that light, they will not be able to hurt us; but if we extinguish it, they soon take us captive, they soon rob us of every thing. Since even robbers first extinguish the lamp, and then plunder us. For they indeed see in this darkness, since they do the works of darkness: but we are unaccustomed to that light[f]. Let us not then extinguish it. All

[1] ἀπὸ ἱλεημοσύνης

[d] 1 Paris, 'the gift.'

[e] Of this play upon the word, see pp. 49, 50.

[f] One Ms. 'that space,' i. e. between earth and heaven.

evil doing extinguishes that light, whether reviling, or insolence, or whatever you can mention. For as in the case of fire, every thing that is foreign to its nature is destructive of it, but that kindles it which is congenial to it. So it is also in the case of the[g] light. Whatever is dry, whatever is warm, whatever is fiery, kindles the flame of the Spirit. Let us not therefore overlay it with any thing cold or damp. For these things are destructive of it. Hom. XI.

But there is also another explanation. There were among them many indeed who prophesied truly, but some prophesied falsely. This also he says in the Epistle to the Corinthians, that on this account He gave *the discerning of spirits*[h]. For the devil, of his vile craft[1], wished by this gift to subvert the whole Church. For since both the devil and the Spirit prophesied concerning the future, the one indeed uttering falsehood, and the other truth, and it was not possible from any quarter to receive a proof of one or the other, but each spoke irresponsibly, as Jeremiah and Ezekiel had done, but it was in the progress of time they were convicted, [i]He gave also the discerning of spirits[k]. Since therefore even then among the Thessalonians many prophesied, glancing at whom he says, *Be not troubled, neither by word, nor by letter as from us, as that the day of the Lord is at hand.* Having said, *Quench not the Spirit;* he has opportunely added also what follows, *Despise not prophesyings.* What therefore he wishes here to signify is this, Do not, because there are false prophets among you, on their account prohibit also these, and turn away from them. Quench them not, that is, *Despise not prophesyings.* 1 Cor. 12, 10. [1] μιαρὸς ὤν. 2 Thess. 2, 2.

Seest thou that this is what he means by, *Prove all things?* Because he had said, *Despise not prophesyings*, lest they should think that he opened the[2] pulpit to all, he says, *Prove all things*, that is, such as are really prophecies[1]. [2] τὸ βῆμα

[g] One Ms. this.

[h] One Paris Ms. reads, 'I think perhaps that on this account the power of discernment was given by God to those of that time, that they might distinguish those who were true prophets, and those who were not.'

[i] L. 'for He gave.' The Paris Ms. has 'and spoke irresponsibly, when the spirit of discernment came, (for God gave also a spirit of discernment,) they were detected.' The received reading makes sense only with Savile's punctuation.

[k] i. e. to obviate the delay.

[l] The same Ms. perhaps rightly

1 Thes. 5, 24. *Hold fast that which is good. Abstain from all appearance*[1] *of evil.* Not from this or that, but from all. That you may by proof distinguish both true things and false, and abstain from the latter, and hold fast the former. For thus both the hatred of the one and the love of the other becomes strong, when we do all things not carelessly, nor without examination, but with careful investigation.

[1] or *every form.*

Ver. 23. *And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

Observe the affection of the Teacher. After the admonition he adds a prayer, and not only that, but even introduces it in his letter[m]. For we need both counsel and prayer. For this reason we also first giving you counsel, then offer prayers for you. And this the Initiated know. But Paul indeed did this with good reason, having great confidence towards God, whereas we are confounded with shame, and have no freedom of speech, but because we are appointed to it we do it, being unworthy even to stand in His presence, and to hold the place of the lowest disciples. But because grace works even by the unworthy[2], not for our own sakes but for theirs who are about to be benefited, we contribute our parts.

[2] See p. 220.

Sanctify you wholly, he says, and may *your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* What does he there call the spirit? The gift of grace. For if we depart hence having our lamps bright, we shall enter into the bridechamber. But if they are quenched, it will not be so. For this reason he says *your whole spirit.* For if that remains pure, the other remains also. *And soul and body*, he says. For neither the one nor the other then admits any thing evil.

Ver. 24. *Faithful is He that calleth you, Who also will do it.*

Observe his humility. For, because he had prayed, Think not, he says, that this happens from my prayers, but from the

places this after *Hold fast that which is good.* To *prove*, however, (δοκιμάζειν,) is generally used in a favourable sense.

[m] The same omits 'but even,' &c. and proceeds, For the Teacher needs, &c.

purpose, with which He called you. For if He called you to salvation, and He is true, He will certainly save you, in that He wills it[n]. Hom. XI.

Ver. 25. *Brethren, pray also for us.*

Strange! what humility is here! But he indeed said this for the sake of humility, but we, not from humility, but for the sake of great advantage, and hoping to gain some great benefit from you, say, *Pray also for us.* For although you do not receive any great or wonderful benefit from us, do it nevertheless for the sake of the honour and the title itself. Some one has had children, and even if they have not been benefited by him, nevertheless, because he has been their father, he perhaps sets this before them, saying, 'For one day I have not been called father by you[o].' On this account we too say, *Pray also for us.* I am not merely saying[p] this, but really desiring your prayers. For if I have become responsible for this presidency over you all, and shall have to render an account, much more ought I to have the benefit of your prayers. On your account my responsibilities are greater, therefore also the benefit from you should be greater.

Ver. 26. *Greet all the brethren with an holy kiss.*

Oh! what fervour! Oh! what a mind is here! Because being absent he could not greet them with a kiss[q], he greets them through others[r], as when we say, Kiss him for me. So also do ye yourselves retain the fire of love. For it does not admit of distances, but even where long ways intervene it extends itself, and is every where present.

Ver. 27. *I charge you by the Lord that this Epistle be read unto all the holy brethren.*

And this command is rather from love, and not so much in the way of teaching, that with them also, he means, I may be conversing.

[n] B. βουλομένους, 'if you will.'

[o] Downes would read, 'for one day, however, I was called your father.' There is most likely some unknown allusion in the words.

[p] λέγων. Sav. λέγω. He seems to adopt the singular from earnestness of feeling.

[q] L. 'such a kiss,' B. 'the kiss.' The Catena has, 'he calls that holy which is given from genuine love,' but this may be from another author.

[r] Edd. add, 'so also do we.' But it is out of place, and B. L. Catena, and both translators, omit it.

1 Thes. 5, 28. Ver. 28. *The grace of our Lord Jesus Christ be with you. Amen.*

And he does not merely command, but adjures them, doing this also from a fervent mind, that even though they should despise him, for the sake of the adjuration they may do what is commanded. For then men had a great dread of that appeal, but now that too is trampled under foot. And often when a slave is scourged, and adjures by God and His Christ, and says, 'So may you die a Christian,' yet no one gives heed, no one regards it. But if he adjures him by his own son, immediately, though unwilling, and grinding his teeth, he gives up his anger. Again, another being dragged and led away through the middle of the market-place[s], in the presence both of Jews and Greeks, adjures him that leads him away with the most fearful adjurations, and no one regards it. What will not the Greeks say, when one of the faithful adjures a faithful man and a Christian, and no regard is paid to it, but we even despise him.

Moral.

(3) Will you allow me to tell you a certain story which I myself have heard? For I do not say it of my own invention, but having heard it from a person worthy of credit. There was a certain maid-servant united to a wicked man, a vile run-a-way slave; she, when her husband having committed many faults was about to be sold by her mistress; (for the offences were too great for pardon, and the woman was a widow, and was not able to punish him who was the plague of her house, and therefore resolved to sell him; then considering that it was an unholy thing to separate the husband from the wife, the mistress, although the girl was useful, to avoid separating her from him, made up her mind to sell the woman also with him;) then the woman, seeing herself in these straits, came to a venerable person who was intimate with her mistress, and who also told it to me, and clasping her knees, and with many lamentations, besought her to intreat her mistress in her behalf; and having wasted many words, at last she added this also, as thereby especially to persuade her, laying on her a most awful adjuration, and the adjuration was this, 'So mayest thou see Christ at the Day

[s] i. e. for debt, to which he probably refers also in speaking against covetousness, p. 449.

of Judgment, as thou neglectest not my petition.' And having so said, she departed. And she who had been intreated, upon the intrusion of some worldly care, such as happens in families, forgot the matter. Then suddenly late in the afternoon, the most awful adjuration came into her mind, and she felt great compunction, and she went and with great earnestness asked, and obtained her request. And that very night she suddenly saw the heavens opened, and beheld Christ Himself. But she beheld Him, as far as it is possible for a woman to behold Him. For because she at all regarded the adjuration, because she was afraid, she was thought worthy of this vision. Hom. XI.

And these things I have said, that we may not despise adjurations, especially when any intreat us for things that are good, as for alms, and for works of mercy. But now poor men, who have lost their feet, sit and see thee[1] hastening by, and when they cannot follow thee with their feet, they expect to detain thee, as with a kind of hook, by the fear of an adjuration, and stretching out their hands, they adjure thee to give them only one or two halfpence. But thou hastenest by, though adjured by thy Lord. But if he adjure thee by the eyes either of thy husband, who is gone abroad, or of thy son, or thy daughter, immediately thou yieldest, thy mind is transported, thou art warmed. But if he adjure thee by thy Lord, thou passest by. And I have known many women who, hearing indeed the name of Christ, have passed by, but being commended for their beauty by those who came to them, have been melted and softened, and have stretched out their hand.

[1] παραστίχουσαν (fem.)

Yea thus they have reduced wretched beggars to this, even to deal in making sport! For when they do not touch their souls by uttering vehement and bitter words, they have recourse to this way by which they delight them exceedingly. And our great wickedness compels him that is in calamity or is straitened by hunger, when begging, to utter encomiums upon our beauty. And I wish this were all. But there is even another form worse than this. It compels the poor to be jugglers, and buffoons, and filthy jesters. For when he fastens on his fingers cups and bowls and cans, and having put them on, plays on them as cymbals, and having a pipe,

THES. 5, 28. whistles on it those base and amorous melodies, and sings them at the top of his voice; and then many stand round, and some give him a piece[1] of bread, some a halfpenny, and others something else, and they detain him long, and both men and women are delighted; what is more grievous than this? Are not these things deserving of much groaning? They are indeed trifling, and are considered trifling, but they engender great sins in our characters. For when any obscene and sweet melody is uttered, it softens the mind, and corrupts that soul itself too. And the poor man indeed who calls upon God, and invokes infinite blessings upon us, is not vouchsafed a word from us; but he who instead of these things introduces sportive sallies[2], is admired.

[1] τρύφος.

[2] παιγνιώδεις.

And what has now come into my mind to say to you, that I will utter. And what is this? When you are involved in poverty and sickness, if from no other quarter, at least from those who beg, who wander through the narrow streets, learn to give thanks to the Lord. For they, spending their whole life in begging, do not blaspheme, are not angry, nor impatient, but make the whole narrative of their beggary in thanksgiving, magnifying God, and calling Him merciful. He indeed that is perishing with hunger, calls Him merciful, but you who are living in plenty, if you cannot get the possessions of all, call Him cruel. How much better is he! how will he then condemn us! God has sent through the world, in the poor, common teachers in our calamities, and consolation under them. Hast thou suffered any thing contrary to thy wishes? yet nothing like what that poor man suffers. Thou hast lost an eye, but he both his. Thou hast long laboured under disease, but he has one that is incurable. Thou hast lost thy children, but he even the health of his own body. Thou hast suffered a great loss, but thou art not yet reduced to depend on others. Therefore give thanks to God. Thou seest them in the furnace of poverty, and begging indeed from all, but receiving from few. When thou art weary of praying, and dost not receive, consider how often thou hast heard the poor man calling upon thee, and hast not listened to him, and he has not been angry nor insulted thee. And thou indeed acteest thus from cruelty; but God from mercy even declines to hear. If therefore

thou, thyself from cruelty not hearing thy fellow-servant, expectest not to be found fault with, dost thou find fault with the Lord, who out of mercy does not hear His servant? Seest thou how great the inequality, how great the injustice? Hom. XI.

Let us consider these things constantly, those who are below us, those who are under greater calamities, and so we shall be able to be thankful to God. Life abounds with many such instances. And he who is sober, and willing to attend, gains no small instruction from the houses of prayer. For on this account the poor sit before the vestibule both in the churches and in the chapels of the Martyrs[t], that we may receive great benefit from the spectacle of these things. For consider, that when we enter into earthly palaces, we can see nothing of this kind; but men that are dignified and famous, and wealthy and intelligent, are every where hastening to and fro. But into the real palaces, I mean the Church, and the oratories[1] of the Martyrs, enter the demoniacs, the maimed, the poor, the aged, the blind, and those whose limbs are distorted. And wherefore? That thou mayest be instructed by the spectacle of these things; in the first place that if thou hast entered drawing after thee any pride from without, having looked upon these, and laid aside thy arrogance, and become contrite in heart, so thou mayest go in, and hear the things that are said; for it is not possible that he who prays with an arrogant mind should be heard. That when thou seest an aged man, thou mayest not be elated at thy youth, for these old men were once young. That when thou boastest highly of thy warfare, or thy kingly power, thou mayest consider that from these are sprung even those who are become illustrious in kings' courts. That, when thou presumest upon thy bodily health, taking heed to these, thou mayest abate thy lofty spirit. For the healthy man who continually enters here, will not be highminded on account of his bodily health. And the sick man will receive no little consolation.

[1] εὐκτηρίους οἴκους.

But they do not sit here only on this account, but that

[t] μαρτυρίοις. Of these see Bingham, viii. 8. who quotes Eusebius Vit. Const. iii. 48. saying that Constantine built several in Constantinople. See also on Stat. Hom. i. Tr. pp. 17, and 22.

1 Thes. 5, 28. they may also make thee compassionate, that thou mayest be inclined to pity, that thou mayest admire the lovingkindness of God; for if God is not ashamed of them, but has set them in His vestibules, much less be thou ashamed; that thou mayest not be highminded on account of palaces upon earth. Be not then ashamed, when called upon by a poor man, and if he should catch thy knees, shake him not off. For these are certain admirable dogs of the Royal Courts. For I do not call them dogs as dishonouring them—God forbid—but even highly commending them. They guard the King's court. Therefore feed them. For the honour ascends[1] to the King. There also is pride,—I speak of the palaces on earth—here all is humility. You learn especially from the very vestibules that human things are nothing. From the very persons who sit before them, you are taught that God delights not in riches. For their sitting and assembling there is all but an admonition, sending forth a clear voice regarding the nature of all men, and saying that human things are nothing, that they are shadow and smoke. If riches were a good, God would not have seated the poor before His own vestibule. And if He admits the rich also, wonder not, for He admits them not on this account, that they may continue rich, but that they may be delivered from their encumbrance. For hear what Christ says to them, *Ye cannot serve God and Mammon;* and again, *A rich man shall hardly enter into the kingdom of heaven;* and again, *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.* On this account He receives the rich, that they may hear these words, that they may desire eternal riches, that they may covet things in heaven. And why dost thou wonder that He does not disdain to seat such at His vestibules? for He does not disdain to call them to His spiritual Table, and make them partakers of that Feast. But the maimed, and the lame, and the old, and he that is clothed in rags, and is in filth, and rheum, comes to partake of that Table with the young and the beautiful, and with him even who is clothed in purple, and whose head is encircled with a diadem—and is thought worthy of the spiritual Feast, and both enjoy the same benefits, and there is no difference.

[1] al. 'passes on.'

Mat. 6, 24.

Mat. 19, 23. 24.

Does then Christ not disdain to call them to His Table with the king, for both are called together, and thou perhaps disdainest even to be seen giving to the poor, or even conversing with them? Fie upon thy haughtiness and pride! See that we suffer not the same with the rich man formerly. He disdained even to look upon Lazarus, and did not allow him to share his roof, or a covering, but he was without, cast away at his gate, nor was he even vouchsafed a word from him. But see how, when fallen into straits, and in want of his help, he failed to obtain it. For if we are ashamed of those of whom Christ is not ashamed, we are ashamed of Christ, being ashamed of His friends. Let thy table be filled with the maimed and the lame. Through them Christ comes, not through the rich. Perhaps thou laughest at hearing this; therefore, that thou mayest not think it is my word, hear Christ Himself speaking, that thou mayest not laugh, but shudder: *When thou makest a dinner or a supper,* He says, *call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the blind, and thou shalt be blessed. For they cannot recompense thee: for thou shalt be recompensed at the Resurrection of the just.* And greater is thy glory even here, if thou lovest that. For from those guests arise envy, and malice, and slanders, and revilings, and much fear lest any thing unbecoming should occur. And thou standest like a servant before his master, if those who are invited are thy superiors, fearing their criticism and their lips. But in the case of these there is nothing of this sort, but whatever you bring them, they receive all with pleasure; and thence comes great applause, brighter glory, and higher admiration. All they that hear do not so much applaud the former, as the latter. But if thou disbelievest, thou who art rich, make the trial, thou who invitest generals and governors. Invite also the poor, and fill thy table from them, and see if thou art not applauded by all, if thou art not loved by all, if all do not hold thee as a father. For of those feasts there is no advantage, but for these heaven is in store, and the good things of heaven—of which God grant we may all be partakers, by the grace

Hom. XI. (5)

Mat. 14, 12—14.

1 Thes. 5, 28. and lovingkindness of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, power, and honour, now and ever, and world without end. Amen.

HOMILIES

OF

S. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE,

ON

THE SECOND EPISTLE OF S. PAUL THE APOSTLE

TO THE

THESSALONIANS.

HOMILY I.

ARGUMENT.

HAVING said in his former Epistle that *we pray night and day to see you, and that we could not forbear, but were left in Athens alone*, and that *I sent Timotheus*, by all these expressions he shews the desire which he had to come amongst them. When therefore he had perhaps not had time[1] to go, nor to perfect what was lacking in their faith, on this account he adds a second Epistle, filling up by his writings what was wanting of his presence. For that he did not depart, we may conjecture from hence: for he says in this Epistle, *We beseech you by the coming of our Lord Jesus Christ*. For in his first Epistle he said, *Of the times and seasons ye have no need that I write unto you*. So that if he had gone, there would have been no need of his writing. But since the question was deferred[a], on this account he adds this Epistle, as also in his Epistle to Timothy he says, *They subvert the faith of some, saying that the Resurrection is already past*. And this they did, that the faithful henceforth hoping for nothing great or splendid, might faint under their sufferings.

From 1 Thes. 3, 1. 2. 10.

[1] οὐκ ἔφθασεν.

2 Thes. 2, 1.

1 Thes. 5, 1.

From 2 Thes. 2, 18.

[a] Edd. ὑπερτίθη, but 1 Paris, B. L. Bodl. and Cat. ὑπερτίθη, as Sav. mar.

2 Thes. ARG. For since that hope supported them, and did not allow them to yield to the present circumstances[1], the devil wishing to cut it off, as being a kind of anchor, when he was not able to persuade them that the things to come were false, went to work another way, and having suborned[b] certain pestilential men, endeavoured to deceive those who believed into a persuasion that those great and splendid things had received their fulfilment. Accordingly these men then said that the Resurrection was already past. But now they said that the Judgment and the coming of Christ were at hand, that they might involve even Christ in a falsehood, and having persuaded them that there is hereafter no retribution, nor judgment-seat, nor punishment and vengeance for evil doers[c], they might both render these more bold, and those more dispirited. And, what was worse than all, some attempted merely to report words as if they were said by Paul, but others even to forge Epistles as written by him. On this account, cutting off all access for them, he says, *Be not soon shaken in mind or troubled, neither by spirit, nor by word, nor by letter as from us. Neither by spirit,* he says, glancing at the false prophets. Whence then shall we know them, he says? By the addition. For he has added, *The salutation of Paul with mine own hand, which is the token in every Epistle: so I write. The grace of our Lord Jesus Christ be with you all.* He does not here mean, that this is the token,—for it is probable that others also imitated this,—but that I write the salutation with mine own hand, as is the custom also now among us. For by the subscription the writings[2] of those who send letters are made known. But he comforts them, as being excessively pinched[d] by their troubles; both praising them from their present state, and encouraging them from a prospect of the futurity, from the punishment, and from the recompense of good things prepared for them, he more clearly enlarges upon the topic, not indeed revealing the time itself, but shewing the sign of the time, namely, Antichrist. For a weak soul

1 Bodl. 'evils.'

2 Thes. 2, 2.

2 Thes. 3,17.18.

2 γράμματα.

[b] καθὶς, as Savile and Downes had conjectured for καταθὶς, and so B. Cat. and Bodl.

[c] Cat. Bodl. and B. add αὐτοῖς, L. αὐτοὺς, (which is most correct,) 'those who had done them evil.'

[d] ταταριχευμένους, see on Stat. Hom. vi. (6.) Tr. p. 131. note g.

is then most fully assured, not when it merely hears, but when it learns something more particular. Hom. I.

And Christ too bestowed great care upon this point, when being seated on the Mount, He with great particularity discoursed to His disciples upon the Consummation. And wherefore? that there might be no room for those who introduce Antichrists and false Christs. And He Himself also gives many signs, one indeed, and that the most important, saying, when *the Gospel shall be preached to all nations*, and another, that they should not be deceived with respect to His coming. *As the lightning*, He says, shall He come. Not concealed in any corner, but shining every where. It requires no one to point it out, so splendid is it, even as the lightning needs no one to point it out. And He has spoken in a certain place also concerning Antichrist, when He said, *I am come in My Father's name, and ye receive Me not: if another shall come in His own name, Him ye will receive.* And He said that those unspeakable calamities one after another were a sign of it, and that Elias must come. From Mat. 24, 14. v. 27. John 5, 43.

The Thessalonians indeed were then perplexed about these things, but their perplexity has been profitable to us. For not to them only, but to us also are these things useful, that we may be delivered from childish fables and from old women's fooleries. And have you not often heard, when you were children, persons talking much even about the name of Antichrist, and about his bending the knee? For the devil scatters these things in our minds, whilst yet tender, that the doctrine may grow up with us, and that he may be able to deceive us. Paul therefore, in speaking of Antichrist, would not have passed over these things if they had been profitable. Let us not therefore inquire into these things. For he will not come so bending his knees, but *exalting himself above all that is God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God.* For as the devil fell by pride, so he who is wrought upon by him is anointed unto pride. 2 Thes. 2, 4.

Wherefore, I beseech you, let us all be earnest to be far removed from this affection, that we may not fall into his condemnation, that we may not subject ourselves to the same punishment, that we may not partake of the vengeance that (2) Moral.

2 Thes. ARG. 1 Tim. 3, 6. Eccles. 10, 12. 13.

awaits him. *Not a novice*, he says, *lest being lifted up with pride he fall into the condemnation of the devil.* He who is lifted up with pride, therefore, suffers the same punishment with the devil. *For the beginning of pride*, he says, *is not to know the Lord.* Pride is the beginning of sin, the first impulse and movement toward evil. Perhaps indeed it is both the root and the foundation. For *the beginning*[1] means either the first impulse towards evil, or the grounding[2]. As if one should say, the beginning of chastity is to abstain from the sight of an improper object, that is the first impulse. But if we should say, the beginning of chastity is fasting, that is the foundation and establishment[3]. So also pride is the beginning of sin. For all sin begins from it, and is maintained by it. For that, whatever good things we do, this vice suffers them not to remain and not fall away, but is as a certain root not letting them abide unshaken[c], is manifest from hence: see what things the Pharisee did, but they profited him nothing. For he did not extirpate the root, but it corrupted all his performances. From pride springs contempt of the poor, desire of riches, the love of power and of glory. Such an one is prompt to revenge an insult. For he who is proud cannot bear to be insulted even by his superiors, much less by his inferiors. But he who cannot bear to be insulted cannot bear either to suffer any ill. See how pride is the beginning of sin.

[1] or principle ἀρχὴ [2] σύστασιν [3] σύστημα.

But how is it the beginning of pride, not to know the Lord? Justly. For he who knows God as he ought to know Him, he who knows that the Son of God humbled Himself so much, is not lifted up. But he who knows not these things, is lifted up. For pride anoints him unto arrogance. For tell me, whence is it that they who make war upon the Church say that they know God? Is it not from arrogance? See into what a precipice it plunges them, not to know the Lord! For if God loveth a contrite spirit, He on the other hand *Resisteth the proud, and giveth grace to the humble.* There is therefore no evil like pride. It renders a man a demon, insolent, blasphemous, perjured, and makes him desirous of deaths and murders. The proud man always

Ps. 51, 17. &c. Prov. 3, 34.

[c] μὴ διασαλευθῆναι. L. omits μὴ, Musculus takes it so, inserting 'sin,' 'not suffering sin to be shaken.'

lives in troubles, is always angry, always unhappy. There is nothing which can satiate his passion. If he should see the king stooping down to him, and prostrating himself, he is not satisfied, but is the more inflamed. For as the lovers of money, the more they receive, want so much the more, so also the proud, the more honour they enjoy, the more they desire. For their passion is increased; for a passion it is, and a passion knows not limit, but then stops when it has slain its possessor. Do you not see that drunkards are always thirsty? for it is a passion, not the desire of nature, but some perverted disease. Do you not see how those who are affected with bulimy, as it is called, are always hungry? For it is a passion, as the children of the physicians say, already exceeding the bounds of nature. So the busy-bodies, and the over-curious, whatever they have learnt, do not stop. For it is a passion, and has no limit. Again, they who delight in fornication, they too cannot desist. *To the fornicator*, it is said, *all bread is sweet*. He will not cease, till he is devoured. For it is a passion.

Hom. I.

βουλιμία. See on 2 Tim. Hom. vii. p. 231.

Ecclus. 23, 17.

But these indeed are passions, not however incurable, but they admit of cure, and much more than bodily affections. For if we will, we can extinguish them. How then can a man extinguish pride? By knowing God. For if it arises from not knowing God, if we know Him, all pride is banished. Think of Hell. Think of those who are much better than yourself. Think for how many things you deserve punishment from God. If you think of these, you will soon bring down your proud mind, you will soon bend it. But can you not do these things? are you too weak? Consider things present, human nature itself, the nothingness of man! When thou seest a dead body carried through the market-place, orphan children following it, a widow beating her breast, servants bewailing, friends looking dejected, reflect upon the nothingness of things present, and that they differ not from a shadow, or a dream.

Does not this please you? Think of those who are very rich, who perish any how in war; look round on the houses, that belonged to the great and illustrious, and are now levelled to the ground. Consider how mighty they were, and now not even a memorial of them is left. For, if you

2 Thes. ARG. will, every day you may find examples of these things—the successions of rulers,—the confiscations of rich men's goods. Many tyrants have sat upon the ground—and he who was never thought on, has worn a diadem. Do not these things happen every day? Do not our affairs resemble a kind of wheel? Read, if you will, both our own (books), and those without[f]: for they also abound in such examples. If from pride you despise ours; if you admire the works of philosophers, go even to them. They will instruct thee, relating ancient calamities, as will poets, and orators, and sophists, and all historians. From every side, if you will, you may find examples.

But if you will none of these things, reflect upon our very nature, of what it consists, and wherein it ends. Consider, when you sleep, of what worth are you? Is not even a little beast able to destroy thee? For often a little animal falling from the roof has deprived many persons of sight, or has been the cause of some other danger. But what? art thou not less than all beasts? But what sayest thou? [that thou excellest in reason? But behold, thou hast not reason: for pride is a sign of the want of reason. And for what, tell me, art thou high-minded after all[g]? Is it upon the good constitution of thy body? But the prize of victory here is with the irrational creatures; and this is possessed by robbers and murderers, and violators of the tombs. But art thou proud of thine understanding. It is no proof of understanding to be proud. By this then first thou deprivest thyself of becoming intelligent. Let us bring down our high thoughts. Let us be moderate, and lowly, and meek. For such even Christ has pronounced blessed above all, saying, *Blessed are the poor in spirit.* And again, He cried, saying, *Learn of Me, for I am meek and lowly in heart.* For this reason He washed the feet of His disciples, affording us an example of humility. From all these things let us be diligent to profit, that we may be able to obtain the blessings promised to those who love Him, by the grace and lovingkindness, &c.

Mat. 5, 3.

Mat. 11, 29.

[f] The sequel clearly shews, that he means Christian and Heathen books, and so the words themselves mean rather than domestic and foreign history.

[g] B. and L. place ὅλως in this clause before εἰκῇ μοι.

HOMILY II.

2 Thess. i. 1, 2.

Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians in God our Father and the Lord Jesus Christ; Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

The greater part of men do and devise all things with a view to ingratiate themselves with rulers, and with those who are greater than themselves; and they account it a great thing, and think themselves happy, if they can obtain that object. But if to obtain favour with men is so great an advantage, how great must it be to find favour with God? On this account he always thus prefaces his Epistle, and invokes this upon them, knowing that if this be granted, there will be nothing afterwards grievous, but whatever troubles there may be, all will be done away. And that you may learn this, Joseph was a slave, a young man, inexperienced, unformed, and suddenly the direction of a house was committed to his hands, and he had to render an account to an Egyptian master. And you know how prone to anger and unforgiving that people is, and when authority and power is added, their rage is greater, being inflamed by power. And this too is manifest from what he did afterwards. For (Joseph's) mistress accusing him, he[1] bore with it. And yet it was not the part of those who held the garment, but of him who was stripped, to have suffered violence. For he ought to have

[1] Potiphar.

2 Thes. 1, 2. 3. said, If thou hadst raised thy voice he would have fled, and if he had been guilty, he would not have waited for the coming of his master. But nevertheless he took nothing of this sort into consideration, but unreasonably giving way altogether to anger, he cast him into prison. So thoughtless a person was he, and yet even from other things he might have conjectured the good disposition and the intelligence of the man. But nevertheless, because he was unreasonable, he never considered any such thing. He therefore who had to do with[1] such a harsh master, and who was intrusted with the administration of his whole house, being a stranger, and solitary, and inexperienced; when God shed abundant grace upon him, passed through all, as if his temptations had been nothing, the false accusation of his mistress, and the danger of death, and the prison, and at last came to the royal throne.

[1] πρὸς δεσπότην ἔχων

This blessed man therefore saw how great is the grace of God, and on this account he invokes it upon them. And another thing also he effects. For wishing to render them[a] well-disposed to the remaining part of the Epistle, that, though he should reprove and rebuke them, they might not fall off from him, for this reason he reminds them before all things of the grace of God, mollifying their hearts, that, even if there be affliction, being reminded of the grace by which they were saved from the greater evil, they may not despair at the less, but may thence derive consolation. As also elsewhere in an Epistle he has said, *For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life.* Rom. 5, 10.

Grace unto you, and peace, he says, *from God our Father and the Lord Jesus Christ.*

Ver. 3. *We are bound to thank God always for you, brethren, as it is meet.*

Observe the excess of humility; having said, *We are bound to give thanks*, he leads them to reflect and consider, that if for our good actions others do not admire us[b] first, but God, much more also ought we. And in other respects too

[a] B. and L. αὐτοὺς for αὐτὸς.

[b] Ed. Par. reads 'Your' and 'You' from one Ms, but without necessity. At the end of the sentence B. and Cat. have ἡμεῖς, which Downes conjectured for ἡμᾶς.

he raises up their spirits, because they suffer such things as are not worthy of tears and lamentations, but of thanksgiving to God. But if Paul is thankful for the good of others, what will they suffer, who not only are not thankful, but even pine at it? Hom. II.

Because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.

And how, you say, can faith increase? How? When we suffer something dreadful for it. It is a great thing for it to be established, and not to be carried away by reasonings. But when both the winds assail us, and the rains burst upon us, when a violent storm is raised on every side, and the waves succeed each other—then that we are not shaken, is a proof of no less than this, that it grows, and is exceedingly increased, and become loftier. For as in the case of a flood all the stony[c] and lower parts are soon hidden, but as many things as are above, it reaches not them, so also the faith that is become lofty, is not drawn downwards. For this reason he does not say *your faith* increaseth, but *groweth exceedingly, and the charity of every one of you all toward each other aboundeth.* Seest thou how this contributes for the ease of affliction, to be in close guard together, and to adhere to one another? From this also arose much consolation. The love and faith, therefore, that is weak, afflictions shake, but that which is strong they render stronger. For a soul that is in grief, when it is weak, can add nothing to itself; but that which is strong doth it then most. And observe their love. They did not love one indeed, and not love another, but it was equal on the part of all. For this he has intimated, by saying, *of every one of you all toward each other.* For it was equally poised, as that of one body. Since even now we find love existing among many, but this love becoming the cause of division. For when we are knit together in parties of two or three, and the two indeed, or three or four, are closely bound to one another, but draw themselves off from the rest, because they can have recourse to these, and in all things confide in these; this is the division of love—not love. For tell me, if the eye should

[c] λείωδη Ed. Par. conj. λειώδη, level.

2 Thes. 1, 4. bestow upon the hand the foresight which it has for the whole body, and withdrawing itself from the other members, should attend to that alone, would it not injure the whole? Assuredly. So also if we confine to one or two the love which ought to be extended to the whole Church of God, we injure both ourselves and them, and the whole. For these things are not of love, but of division; schisms, and distracting rents. Since even if I separate and take a member from the whole man, the part separated indeed is united in itself, is continuous, and compacted together, but even so it is a separation, since it is not united to the rest of the body.

(2) For what advantage is it, that thou lovest a certain person exceedingly? It is a human love. But if it is not a human love, but thou lovest for God's sake, then love all. For so God hath commanded to love even our enemies. And if He hath commanded to love our enemies, how much more those who have never offended us? But, sayest thou, I love, but not in that way. Rather, thou dost not love at all. For when thou accusest, when thou enviest, when thou layest snares, how dost thou love? 'But,' sayest thou, 'I do none of these things.' But when a man is ill spoken of, and thou dost not shut the mouth of the speaker, dost not disbelieve his sayings, dost not check him, of what love is this the sign? *And the charity*, he says, *of every one of you all toward each other aboundeth.*

Ver. 4. *So that we ourselves glory in you in the Churches of God.*

Indeed in the first Epistle he says, that all the Churches of Macedonia and Achaia resounded, having heard of their faith. *So that we need not*, he says, *to speak any thing. For they themselves shew of us what manner of entering in we had unto you.* But here he says, *so that we glory.* What then is it that is said? There he says that they need not instruction from him, but here he has not said that we teach them, but *we glory*, and are proud[1] of you. If therefore we both give thanks to God for you, and glory among men, much more ought you to do so for your own[d] good deeds. For if your good actions are worthy of boasting from

1 Thes. 1, 8.

[1] σεμνυνόμεθα.

[d] Edd. our, L. and Cat. your.

others, how are they worthy of lamentation from you[e]? It is impossible to say. *So that we ourselves*, he says, *glory in you in the Churches of God, for your patience and faith.* Hom. II.

Here he shews that much time had elapsed. For patience is shewn by much time, not in two or three days. And he does not merely say patience. It is the part of patience indeed properly not yet to enjoy the promised blessings. But here he speaks of a greater patience. And of what sort is that? That which is shewn in persecutions. And that he glances at this, is manifest from what he adds, saying, *in all your persecutions and tribulations that ye endure.* For they were living with enemies who were continually endeavouring on every side to injure them, and they were manifesting a patience firm and immoveable. Let all those blush who for the sake of the patronage[4] of men pass over to other doctrines. For whilst it was yet the beginning of the preaching, poor men who lived by their daily earnings took upon themselves enmities from rulers and the first men of the state, when there was no where king or governor who was a believer; and submitted to irreconcilable war, and not even so were unsettled. [1]προστασίαν.

Ver. 5. *Which is a manifest token of the righteous judgment of God.*

See how he gathers comfort for them. He had said, We give thanks to God, he had said, We glory among men: these things indeed are honourable. But that which he most seeks for, who is in suffering, is, deliverance from evils, and vengeance upon those who are evil entreating them. For when the soul is weak, it most seeks for these things, for the philosophic soul does not even seek these things. What then is it that he calls *a token of the righteous Judgment of God?* Here he has glanced at the retribution on either side, both of those who do the ill, and of those who suffer it, as if he had said, that the justice of God may be shewn when He crowns you indeed, but punishes them. At the same time also he comforts them, shewing that from their own labours and toils they are crowned, and according to the proportion[2] of righteousness. But he puts their part first. For although a person even vehemently [2]κατὰ τὸν λόγον

[e] Edd. 'from us,' but L. 'from you.'

2 Thes. 1, 6. 7. desires revenge, yet he first longs for reward. For this reason he further adds:

That ye may be accounted worthy of the kingdom of God, for which ye also suffer.

This then does not come to pass from the circumstance that those who injure them are more powerful than they, but because it is so that they must enter into the kingdom. *For through much tribulation*, he says, *we must enter into the kingdom of God.* Acts 14, 22.

Ver. 6, 7. *If indeed it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty Angels.*

The word *if indeed*[f] here is put for 'because,' which we use, in speaking of things that are quite evident and not to be denied. Instead of 'exceedingly just,' he says, *if indeed it is a righteous thing* with God to punish these, he will certainly punish them. As if he had said, 'If God cares for human affairs,' 'If God regards,' so also he puts the word *if indeed*, as in the case of things confessedly true; as if one said, 'If God hates the wicked,' so saying expressly that he may compel them to grant that He does hate them. For such sentences are above all indisputable, inasmuch as they also themselves know that it is just. For if this is just with men, much more with God. ψῆφοι

(3) *To recompense*, he says, *tribulation to them that trouble you, and to you who are troubled rest.* What then? is the retribution equal[g]? By no means, but see by what follows how he shews that it is more severe, and the *rest* much greater. Behold also another consolation. For he says that they have their partners in the afflictions, as partners also in the retribution. For this is meant by *with us*, where he joins them in their crowns with those who had performed infinitely more and greater works. Then he adds also the period, and by the description leads their minds upward, all but opening heaven already by his word, and setting it before their eyes, and he places around Him the angelic host, both from the place and from the things which attend upon Him amplifying the image, so that they may be refreshed a little.

[f] εἴπερ, E. V. *seeing.* [g] i. e. to the works.

And to you who are troubled rest with us, he says, *when the Lord Jesus shall be revealed from heaven with His mighty Angels,* Hom. II.

Ver. 8. *In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.*

If they who obey not the Gospel suffer vengeance, what will not they suffer who besides their disobedience also persecute you? See his intelligence; he says not here those who trouble you, but those *who obey not.* So that although not on your account, yet on His own it is necessary to punish them. This then is said for their full assurance, that it is altogether necessary that they be punished: but what was said before, was said that they might be honoured. Their full assurance then concerning the punishment causes them to believe, and that they suffer these things for what they had done to them, causes pleasure.

These things indeed were said to them, but they apply also to us. When therefore we are in affliction, let us consider these things. Let us not rejoice at the punishment of others as being avenged, but as having ourselves escaped from such punishment and vengeance. For what advantage is it to us when others are punished? Let us not, I beseech you, have such souls. Let us be invited to virtue by the prospect of the kingdom. For he indeed who is exceedingly virtuous is induced neither by fear nor by the prospect of the kingdom, but for Christ's sake alone, as was the case with Paul. But let us consider the blessings of the kingdom, the miseries of hell, and if thus we can regulate and school ourselves, let us in this way bring ourselves to the things that are to be practised. When you see any thing good and great in the present life, think of the kingdom, and you will consider it as nothing. When you see any thing terrible, think of hell, and you will deride it. When you are possest by carnal desire, think of the fire, think also of the pleasure of sin itself, that it is nothing worth, that it has not even pleasure in it. For if the fear of the laws that are enacted here has so great power as even to withdraw us from wicked actions, how much more should the remembrance of things future, the vengeance that is immortal, the punishment that Moral.

2 Thes. 1, 8. is everlasting? If the fear of an earthly king withdraws us from so many evils, how much more the fear of the King Eternal?

Whence then shall we be able constantly to have this fear? If we continually hearken to the Scriptures. For if the sight only of a dead body so depresses the mind, how much more must hell and the fire unquenchable, how much more the worm that never dieth. If we always think of hell, we shall not soon fall into it. For this reason God has threatened punishment; since if it was not attended with great advantage to think of it, God would not have threatened it. But because the remembrance of it is able to work great good, for this reason He has put into our souls the terror[1] of it, as a wholesome medicine. Let us not then overlook the great advantage arising from it, but let us continually advert to it, at our dinners, at our suppers. For conversation about pleasant things profits the soul nothing, but renders it more languid, but that about things painful and melancholy cuts off all that is relaxed and dissolute in it, and converts it, and braces it when unnerved. He who converses of theatres and actors does not benefit it, but inflames it more, and renders it more careless. He who concerns himself and is busy in other men's matters, often even involves it in dangers by this curiosity. But he who converses about hell incurs no dangers, and renders it more sober.

[1] ἀπειλὴν threat

But dost thou fear the offensiveness of such words? Hast thou then, if thou art silent, extinguished hell? or if thou speakest of it, hast thou kindled it? Whether thou speakest of it or not, the fire will boil forth. Let it be continually spoken of, that thou mayest never fall into it. It is not possible that a soul anxious about hell should readily sin. For hear the most excellent advice, *Remember*, it says, *thy latter end*, and thou wilt not sin for ever. A soul that is fearful of giving account cannot but be slow to transgression. For fear being vigorous in the soul does not permit any thing worldly to exist in it. For if discourse raised concerning hell so humbles and brings it low, does not the reflection constantly dwelling upon the soul purify it more than any fire?

From Eccles. 28, 6. *and cease from hating.*

Let us not remember the kingdom so much as hell. For fear has more power than the promise. And I know that many would despise ten thousand blessings, if they were rid of the punishment, inasmuch as it is even now sufficient for me to escape vengeance, and not to be punished. No one of those who have hell before their eyes will fall into hell. No one of those who despise hell will escape hell. For as among us those who fear the judgment-seats will not be apprehended by them, but those who despise them are chiefly those who fall under them, so is it also in this case. If the Ninevites had not feared destruction, they would have been overthrown, but because they feared, they were not overthrown. If in the time of Noah they had feared the deluge, they would not have been drowned. And if the Sodomites had feared, they would not have been consumed by fire. It is a great evil to despise a threat. He who despises threatening will soon experience its reality in the execution of it. Nothing is so profitable as to converse concerning hell. It renders our souls purer than any silver. For hear the prophet saying, *Thy judgments are always before me.* And Christ also constantly discourses concerning it. For although it pains the hearer, it benefits him very much. Hom. II. From Psalm 17, 22. Sept.

(4) For such indeed are all things that profit. And wonder not. For medicines too, and food, at first annoy the sick, and then do him good. And if we cannot bear the severity of words, it is manifest that we shall not be able to bear affliction in very deed. If no one endures a discourse concerning hell, it is evident, that if persecution came on, no one would ever stand firm against fire, against sword. Let us exercise our ears not to be over soft and tender: for from this we shall come to endure even the things themselves. If we be habituated to hear of dreadful things, we shall be habituated also to endure dreadful things. But if we be so relaxed as not to endure even words, when shall we stand against things? Do you see how the blessed Paul despises all things here, and dangers one after another. Wherefore? Because he had been in the practice of despising hell, for the sake of what was God's will[1]. He thought even the experience of hell to be nothing for the sake of the love of

[1] see p. 354.

2 Thes. 1. 8. Christ. We do not even endure a discourse concerning it for our own advantage. Now therefore having heard a little, go your ways; but I beseech you if there is any love in you, constantly to revert to discourses concerning these things. They can do you no harm, even if they should not benefit, but assuredly they will benefit you too. For according to our discourses, the soul is qualified[1]. *Evil communications*, he says, *corrupt good manners*. Therefore good communications improve it. Wherefore also fearful discourses make it sober. For the soul is like any wax. For if you apply cold discourses, you harden and make it callous; but if fiery ones, you melt it; and having melted it, you form it to what you will, and engrave the royal image upon it. Let us therefore stop up our ears to discourses that are vain. It is no little evil: for from it arise all evils.

[1] ταῦτα

If our mind had been practised to apply to divine discourses, it would not apply to others. And not applying to others, neither would it betake itself to evil actions. For words are the road to works. First we think, then we speak, then we act. Many men, even when before sober, have often from disgraceful words gone on to disgraceful actions. For our soul is neither good nor evil by nature, but becomes both the one and the other from choice. As therefore the sail carries the ship wherever the wind may blow, or rather as the rudder moves the ship, if the wind be favourable, so also thought will sail without danger, if good words from a favourable quarter waft it. But if the contrary, often they will even overwhelm the reason. For what winds are to ships, that discourses are to souls. Wherever you will, you may move and turn it. For this reason one exhorting says, *Let thy whole discourse be in the law of the Most High*. Wherefore, I exhort you, when we receive children from the nurse, let us not accustom them to old wives' stories, but let them learn from their first youth that there is a Judgment, let it be infixed in their minds that there is a punishment. This fear being rooted in them produces great good effects. For a soul that has learnt from its first youth to be subdued[2] by this expectation, will not soon shake off this fear. But like a horse obedient to the bridle, having the thought of hell seated upon it, walking orderly, it will both speak and utter

Eccles. 20. 20.

[2] καταστίκτοις

things profitable, and neither youth nor riches, nor an orphan state, nor any other thing, will be able to injure it, having[f] its reason[g] so firm and able to hold out against every thing. Hom. II.

By these discourses let us regulate as well ourselves as our wives too, our servants, our children, our friends, and, if possible, our enemies. For with[h] these discourses we are able to cut off the greater part of our sins, and it is better to dwell upon things grievous than upon things agreeable, and it is manifest from hence. For, tell me, if you should go into a house where a marriage is celebrated, for a season you are delighted at the spectacle, but afterwards having gone away, you pine with grief that you have not so much[i]. But if you enter the house of mourners, even though they are very rich, when you go away you will be rather refreshed. For there you have not conceived envy, but comfort and consolation in your poverty. You have seen by facts, that riches are no good, poverty no evil, but they are things indifferent. So also now, if you talk about luxury, you the more vex your soul, that is not able perhaps to be luxurious. But if you are speaking against luxury, and introduce discourse by the way concerning hell, the thing will cheer you, and beget much pleasure. For when you consider that luxury will not be able to defend us at all against that fire, you will not seek after it; but if you reflect that it is wont to kindle it even more, you will not only not seek, but will turn from it and reject it.

Let us not then avoid discourses concerning hell, that we may avoid hell. Let us not banish the remembrance of punishment, that we may escape punishment. If the rich man had reflected upon that fire, he would not have sinned; but because he never was mindful of it, therefore he fell into it. Tell me, O man, being about to stand before the Judgment-seat of Christ, dost thou speak of any thing rather than of that? And when you have a matter before a judge, perhaps only relating to words[k], neither day nor night, at no time or season dost thou talk of any thing else, but always of that

[f] B. ἴχουσαν, as Sav. conjectures.

[g] τὸν λογισμὸν, 'its thinking faculty.'

[h] μετὰ, 'whilst we use.'

[i] He makes this feeling in the parties themselves a reason against great display of borrowed things at weddings, p. 334.

[k] ῥημάτων. One can hardly fancy a case that would not also involve money, which would be χρημάτων.

2 Thes. 1, 8. business, and when thou art about to give an account of thy whole life, and to submit to a trial, canst thou not bear even with others reminding thee of that Judgment? For this reason therefore all things are ruined and undone, because when we are about to stand before a human tribunal concerning matters of this life, we move every thing, we solicit all men, we are constantly anxious about it, we do every thing for the sake of it: but when we are about, after no long time, to come before the Judgment-seat of Christ, we do nothing either by ourselves, or by others; we do not intreat the Judge. And yet He grants to us a long season of forbearance[1], and does not snatch us away in the midst of our sins, but permits us to put them off, and that Goodness and Lovingkindness leaves nothing undone of all that belongs to Himself: but all is of no avail. On this account the punishment will be the heavier. But God forbid it should be so! Wherefore, I beseech you, let us even if but now become watchful. Let us keep hell before our eyes. Let us consider that inexorable Account, that, thinking of those things, we may both avoid vice, and choose virtue, and may be able to obtain the blessings promised to those who love Him, by the grace and lovingkindness, &c.

[1] προθεσμίαν.

HOMILY III.

2 Thess. i. 9, 10.

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; When He shall come to be glorified in His Saints, and to be admired in all them that believe.

There are many men, who form good hopes not by abstaining from their sins, but by thinking that hell is not so terrible as it is said to be, but milder than what is threatened, and temporary, not eternal; and about this they philosophise much. But I could shew from many reasons, and conclude from the very expressions concerning hell, that it is not only not milder, but much more terrible than is threatened. But I do not now intend to discourse concerning these things. For the fear even from bare words is sufficient, though we do not fully unfold their meaning. But that it is not temporary, hear Paul now saying, concerning those who know not God, and do not believe in the Gospel, that *they shall be punished with everlasting*[1] *destruction*. How then is that temporary which is everlasting? *From the presence of the Lord*, he says. What is this? He wishes to say how easily it might be. For since they were then much puffed up at being rich, there is no need, he says, of much trouble; it is enough that God comes and is seen, and all are involved in punishment and vengeance. His coming to some indeed will be Light, but to others vengeance.

[1] αἰώνιον.

2 Thes. 1. 11. *And from the glory of His power*, he says, *when He shall come to be glorified in His Saints, and to be admired in all them that believe*[1].

[1] πιστεύσασι

What sayest thou? is God glorified in them? Yea, he says, in all His Saints. How? For when they that puff so greatly see those who were scourged by them, who were despised, who were derided, even those now near to Him, it is His glory, or rather it is the glory both of them and of Him. Of Him indeed, because He did not forsake them; of them, because they were thought worthy of so great honour. For as it is His riches, that there are faithful men, so also it is His glory that there are those who are to enjoy His blessings. It is the glory of Him that is good, to have those to whom He may impart of His beneficence. *And to be admired*, he says, *in all them that believe*, that is, *through them that believe*. See here again, [2]*in* is used for [3]*through*[a]. For through them He is shewn to be admirable. For when He brings to so much splendour those who were pitiable and wretched, and who had suffered unnumbered ills, and had believed, then His power is shewn; because although they seem to be deserted here, yet nevertheless they there enjoy great glory. Then especially is shewn all the glory and the power of God. And how? Hear. For he subjoins,

[2] ἐν
[3] διὰ

Because our testimony among you was believed in that day.

Ver. 11. *Wherefore also we pray always for you.*

That is, when those are brought into public view, who have suffered unnumbered ills, (done) that they might apostatize from the faith, and yet have not yielded, but have remained faithful; God is glorified. Then also is shewn the glory of these men. Since therefore many pretend faith, pronounce no one happy before the end. For in that day will be shewn those who believed. *Wherefore also we pray*, he says, *always for you, that our God would count you worthy of His calling, and fulfil all the good pleasure of His goodness, and the work of faith with power.*

That He may count you, he says, *worthy of His calling*, shewing that many also have been cast away. Therefore he has added, *and fulfil all the good pleasure of His goodness.*

[a] See p. 214, and note f.

Since he also who was clothed in filthy garments, was called, but did not abide in his calling, wherefore he was the more rejected from the invitation to the bridechamber. Since even the five virgins were called. *Arise*, It says, *the bridegroom cometh.* And they prepared themselves, but did not enter in. Shewing therefore what calling he is speaking of, he has added, *And fulfil all the good pleasure of His goodness, and the work of faith with power.* This is the calling, he says, that we seek. See how gently he takes them down. For that they may not be rendered vain by the excess of commendation, as if they had done great deeds, and may not become slothful, he shews that something still is wanting to them, so long as they are in this life. Which also he said in his Epistle to the Hebrews. *Ye have not yet resisted unto blood, striving against sin. Unto all well-pleasing*, he says, that is, His gratification, persuasion[1], full assurance. As if he had said, that the persuasion[b] of God may be fulfilled, that nothing may be wanting to you, that you may be so, as He wills. *And the work of faith*, he says, *with power.* What is this? The patient endurance of persecutions, that we may not faint, he says.

Hom. III.

From Matt. 25, 6.

Heb. 12, 4.

[1] πεῖσμα

Ver. 12. *That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.*

(2) See he spoke there of glory, he speaks of it also here. He said, that they are glorified, so that they might even boast. He said, what was much more, that they also glorify God. He said, that they will receive that glory. But here too he means; For the Master being glorified, the servants also are glorified. For those who glorify their Master, are much more glorified themselves, both by that very thing, and apart from it. For tribulation for the sake of Christ is glory, and that thing he every where calls glory. And by how much the more we suffer any thing dishonourable, so much the more illustrious we become. Then again shewing that this also itself is of God, he says, *according to the grace of our God and the Lord Jesus Christ;* that is, this grace God Himself has given us, that He may be glorified in us, and

[b] Downes explains this, 'that which will persuade, i. e. satisfy God.' The word is usually put for 'determination.'

2 Thes. 2, 1. 2. that He may glorify us in Him. How is He glorified in us? Because we prefer nothing before Him. How are we glorified in Him? Because we have received power from Him, so that we do not at all yield to the evils that are brought upon us. For when temptation happens, at the same time God is glorified, and we too. For they glorify Him on the one hand, because He has so nerved us, and on the other they admire us, because we have rendered[1] ourselves worthy. And all these things are done by the grace of God.

[1] παρεσκευάσαμεν.

Chap. ii. 1, 2. *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, That ye be not soon shaken in mind.*

When the Resurrection will be, he has not said, but that it will not be now, he has said. *And by our gathering together unto Him.* This also is no little matter. See how the exhortation also is again accompanied with commendation and encouragement, in that The Lord and all the Saints will certainly appear with ourselves. Here he is discoursing concerning the Coming of Christ and of our gathering together. For these things will happen at the same time. He raises up their minds. *That ye be not soon shaken*, he says, *neither be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.*

Here he seems to me to insinuate that certain persons went about having forged an Epistle, as if from Paul, and shewing this, said that the Day of the Lord is at hand, that thence they might lead many into error. Therefore that they might not be deceived, Paul puts them on their guard by the things he writes, and says, *Neither be troubled, neither by spirit, nor by word.* And this is the meaning of what he says: Though any one having the spirit of prophecy should say this, believe it not. For when I was with you I told you these things, so that you ought not to change your persuasion from the things which you were taught. Or thus, *Neither by spirit.* So he calls the false prophets, speaking what they spoke by an unclean spirit. For these men, willing the more to be believed, not only endeavoured to deceive by persuasive words, (for this he shews, saying, *nor by word*,) but they also shewed a forged letter, as from Paul, declaring the same thing. Wherefore pointing out this also, he has

added, *nor by letter as from us.* Having therefore put them on their guard on every side, he thus sets forth his own doctrine, and says, Hom. III.

Ver. 3, 4. *Let no man deceive you by any means; for that Day shall not come, except there come a*[1] *falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God.*

[1] Gr. *the*

Here he discourses concerning the Antichrist, and reveals great mysteries. What is *the falling away*[2]? He calls Antichrist himself the Apostacy, as being about to destroy many, and make them fall away. So that if it were possible, He says, the very Elect should be offended. And he calls him *the man of sin.* For he shall do numberless mischiefs, and shall cause others to do them. But he calls him *the son of perdition*, because he is also to be destroyed. But who is he? Is it then Satan? By no means; but some man, that admits his fully working in him. *And the man be revealed*, he says, *who exalteth himself above all that is called God, or is worshipped.* For he will not introduce idolatry, but will be a kind of opponent to God, and he will abolish all the gods, and will order men to worship him instead of God, and he will be seated in the temple of God, not that in Jerusalem only, but also in the Churches every where. *Shewing*, he says, *that he is God;* he does not say, saying, but endeavouring to shew[5]. For he will perform great works, and will shew wonderful signs.

[2] ἡ ἀποστασία

From Matt. 24, 24.

[5] ἀποδεικνύναι, to prove

Ver. 5. *Remember ye not, that when I was yet with you, I told you these things?*

Seest thou that it is necessary continually to say the same things, and to enlarge upon them in the same words? For behold, they heard him saying these things when present, and again they had need to be reminded of them. For as when they had heard concerning afflictions, *For verily*, he says, *when we were with you, we told you before that we should suffer tribulation*, they nevertheless forgot it, and he confirms them again by letters; so also having heard concerning the Coming of Christ, they again required letters to compose them. Therefore he reminds them, and shews (3)

1 Thess. 3, 4.

2 Thes. 2, 3. that he speaks of nothing strange, but what he had always said.

Moral. For as in the case of husbandmen, the seeds indeed are cast into the earth once for all, but do not constantly remain, but require much preparation withal, and if they do not break up the earth, and cover over the seeds sown, they sow for the birds that gather grain; so we also, unless by constant remembrance we bestow care upon what has been sown, have but cast it all into the air. For both the devil carries it away, and our sloth destroys it, and the sun dries it up, and the rain washes it away, and the thorns choke it: so that it is not sufficient after once sowing it to depart, but there is need of much attention and assiduity for him who would gather the fruit, driving off the birds, rooting up the thorns, filling up the stony ground with much earth, checking, and fencing off, and taking away every thing injurious. But in the case of the earth all depends upon the husbandman, for it is a lifeless subject, and prepared only to be passive. But in the spiritual soil it is quite otherwise. All is not the teachers' part, but half at least, if not more, that of the disciples. It is our part indeed to cast the seed, but yours to do the things prescribed, to shew the fruit in your memory by works, to pull up the thorns by the roots.

For wealth truly is a thorn, bearing no fruit, both uncomely to the sight, and unpleasant for use, injuring those that meddle with it, not only not itself bearing fruit, but even hindering that which was shooting forth. Such is wealth. It not only does not bear eternal fruit, but it even hinders those who are willing to gain it. Thorns are the food of irrational camels; they are devoured and consumed by fire, being useful for nothing, but to kindle the furnace, to light up that Day that burns as an oven, to nourish passions void of reason, revenge and anger. Such also is the camel that feeds on thorns. For it is said by those who are acquainted with such things, that there is no animal so implacable, so sulky and revengeful, as a camel. Such is wealth. It nourishes the unreasonable passions of the soul, but it pierces and wounds the rational, as is the case with thorns. This plant is hard and rough, and springs up of itself.

Let us see where it grows, that we may root it up. It

grows in places that are precipitous, stony, and dry, where there is no moisture. When therefore any one is rough and precipitous, that is unmerciful, the thorn grows in him. But where the sons of the husbandmen wish to root them up, they do it not with iron. How then? Having set fire to it, they in that way extract all the bad quality of the land. For since it is not enough to cut away the upper part, whilst the root remains below, nor even to extirpate the root, (for it remains in the earth from its bad quality, and, as when some pestilence has assailed the body, there are still left the remains of it,) the fire from above, drawing up[1] all that moisture of the thorns[c], like some poison, extracts it by means of the heat from the bowels of the earth. For as the cupping glass[2] placed upon the part draws all the disorder to itself, so the fire draws off all the base quality that was in the thorns, and makes the land pure.

[1] ἀνιμώμενον

[2] σικύα

On what account then do I say these things? Because it behoves you to purge off all affection[3] for riches. For with us also there is a fire that draws this bad quality from the soul; I speak of that of the Spirit. This if we let work on them, we shall be able not only to dry up the thorns, but also the humour from them, since if they be deeply fixed, all is rendered vain. For mark. Has a rich man entered here, or even a rich woman? She does not regard how she shall hear the oracles of God, but how she shall make a show, how she shall sit with pomp, how with much glory, how she shall surpass all other women in the costliness of her garments, and render herself more dignified both by her dress, and look, and gait. And all her care and concern is, Did such a woman see me? did she admire me? Is my beauty handsomely set off? And not only about this[d] does she care, but that her garments may not rot, nor be rent; and about this is all her care. In like manner also the rich man enters, meaning to exhibit himself to the poor man, and to strike him with awe by the garments which are about him, and by the number of his slaves. And they stand round, driving off the crowd.

[3] συμπάθειαν

[c] So Virgil.

sive illis omne per ignem
Excoquitur vitium atque exudat inutilis humor. Georg. i. 87-8.

[d] Ed. Par. adds this clause from a Ms. L. omits it, and has the latter part of the sentence transposed according to Hales's conjecture.

2 Thes. 2, 3. But he from his great pride does not condescend even to do this, but considers it a work so unworthy of a gentleman[1], that although excessively puffed up, he cannot bear to do it, but commits it to his attendant slaves. For to do this is truly servile, and requires impudent manners. Then when he is seated, the cares of his house immediately intrude themselves, distracting him on every side. The pride that possesses his soul overflows. He thinks that he does a favour both to us, and to the people, and perhaps even to God, because he has entered into the house of God. But he who is thus inflamed, how shall he ever be cured?

[1] ἐλευθέρου

(4) Tell me then, if any one should go to the shop of a physician, and not ask a favour of the physician, but think that he was doing him a favour, and declining to request a medicine for his wound, should concern himself about his garments; would such an one then go away having received any benefit? I think not indeed. But, with your leave[2], I will tell you the cause of all these things. They think when they enter in here, that they enter into our presence, they think that what they hear they hear from us. They do not lay to heart, they do not consider, that they are entering into the presence of God, that it is He who addresses them. For when the Reader standing up says, 'Thus saith the Lord,' and the Deacon stands and imposes silence on all, he does not say this as doing honour to the Reader, but to Him Who speaks to all through him. If they knew that it was God Who through His prophet speaks these things, they would cast away all their pride. For if when rulers are addressing them, they do not allow their minds to wander, much less would they, when God is speaking. We are ministers, beloved. We speak not our own things, but the things of God, letters coming from heaven are every day read.

[2] εἰ βούλεσθε

Tell me then, I beseech you, if now, when we are all present, some one entered, having a golden girdle, and drawing himself up, and with an air of consequence[3] said that he was sent by the king that is on the earth, and that he brought letters to the whole city concerning matters of importance; would you not then be all turned towards him? Would you not, without any command from a deacon, observe a profound silence? Truly I think so. For I have heard letters from

[3] σοβῶν

kings read here. Then if any one comes from a king, you all attend; and does a Prophet come from God, and speak from heaven, and no one attend? Or do you not believe that these things are messages from God? These are letters sent from God; therefore let us enter with becoming reverence into the Churches, and let us hearken with fear to the things here said. Hom. III.

What do I come in for, you say, if I do not hear some one discoursing? This is the ruin and destruction of all. For what need of a person to discourse? This necessity arises from our sloth. Wherefore any necessity for a homily? All things are clear and open that are in the divine Scriptures; all things that are necessary are plain. But because ye are hearers for pleasure's sake, for that reason also you seek these things. For tell me, with what pomp of words did Paul speak? and yet he converted the world. Or with what the unlettered Peter? But I know not, you say, the things that are contained in the divine Scriptures. Why do you not know them? For are they spoken in Hebrew? Are they in Latin, or in foreign tongues? Are they not in Greek? But they are expressed obscurely, you say. What is it that is obscure? Are there not histories? For (of course) you know the plain parts, in that you enquire about the obscure. There are numberless histories in the Scriptures. Tell me one of these. But you cannot. These things are an excuse, and mere words. Every day, you say, one hears the same things. Tell me, then, do you not hear the same things in the theatres? Do you not see the same things in the race-course? Are not all things the same? Is it not always the same sun that rises? Is it not the same food that we use? I should like to ask you, since you say that you every day hear the same things; tell me, from what Prophet was the passage that was read? from what Apostle, or what Epistle? But you cannot tell me—you seem to hear strange things. When therefore you wish to be slothful, you say that they are the same things. But when you are questioned, you are in the case of one who never heard them. If they are the same, you ought to know them. But you are ignorant of them.

This state of things[1] is worthy of lamentation—of lamenta-

[1] τὰ παρόντα.

2 Thes. 2, 3. tion and complaint: for the coiner coineth but in vain[c]. For this you ought more especially to attend, because they are the same things, because we give you no labour, nor speak things that are strange or variable. What then, since you say, that those are the same things, but our discourses are not the same things, but we always speak things that are new to you, do you pay heed to these? By no means. But if we say, Why do you not retain even these? 'We have heard them but once,' you say, 'and how can we retain them?' If we say, Why do ye not attend to them? 'The same things,' you say, 'are always said'—and every way your words are those of sloth and excuse. But these excuses will not always serve, but there will be a time when we shall lament in vain and without effect. Which may God forbid, and grant that having repented here, and having with understanding and godly fear attended to the things spoken, we may be urged on to the due performance of good works, and may amend our own lives with all diligence, that we may be able to obtain the blessings promised to those who love Him, by His grace and lovingkindness, &c.

[c] ὅτι εἰς κενὸν ἀργυροκόπος ἀργυροκοπεῖ.

HOMILY IV.

2 Thess. ii. 6—9.

And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: Even him, whose coming is after the working of Satan.

One may first naturally inquire, what is that which withholdeth, and after that would know, why Paul expresses this so obscurely. What then is it that withholdeth, that is, hindereth him from being revealed? Some indeed say, the grace of the Spirit, but others the Roman empire, to whom I most of all accede[a]. Wherefore? Because if he meant to say the Spirit, he would not have spoken obscurely, but plainly, that even now the grace of the Spirit, that is the gifts, withhold him. And otherwise he ought now to have come, if he was about to come when the gifts ceased; for they have long since ceased. But because he said this of the Roman empire, he naturally glanced at it, and for the present speaks covertly and darkly. For he did not wish to bring upon himself superfluous enmities, and useless dangers. For if he had said that after a little while the Roman empire would be dissolved, they would now immediately have even overwhelmed[1] him, as a pestilent person, and all

[1] Gr. buried.

[a] τίθεμαι, Bodl. συντίθεμαι, L. τιθέμαι

2 Thes. 2, 6-9. the faithful, as living and warring to this end. On this account he has not thus spoken, nor that it will be quickly, although he is always saying it—but what? *that he might be revealed in his time*, he says,

For the mystery of iniquity doth already work. He speaks here of Nero, as if he were the type of Antichrist. For he too wished to be thought a god. And he has well said, *the mystery*, for it worketh not openly, as the other, nor without shame. For if there was found a man[b] before that time, he means, who was not much behind Antichrist in wickedness, what wonder, if there shall now be one? Thus indeed he has spoken covertly, and he did not wish to point him out plainly: not from cowardice, but instructing us not to bring upon ourselves unnecessary enmities, when there is nothing to call for it. So indeed he also says here. *Only he who now letteth will let, until he be taken out of the way*, that is, when the Roman empire is taken out of the way, then he shall come. And naturally. For as long as the fear of this empire lasts, no one will willingly be subject to him, but when that is dissolved, he will attack the anarchy, and endeavour to seize upon the government both of men and of God. For as the kingdoms before this were destroyed, that of the Medes by the Babylonians, that of the Babylonians by the Persians, that of the Persians by the Macedonians, that of the Macedonians by the Romans: so will this be by Antichrist, and he by Christ, and it will no longer withhold. And these things Daniel delivers to us with great clearness.

And then, he says, *shall that Wicked be revealed.* And what after this? The consolation is at hand. For he adds, *Whom the Lord Jesus shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. Even him, whose coming is after the working of Satan.*

For as fire merely coming on even before its arrival makes torpid and consumes the little animals that are afar off; so also Christ, by His commandment only, and Coming, will consume Antichrist. It is enough for Him to be present, and all these things are destroyed. He will put a stop to the deceit, by only appearing. Then shewing who he is,

[b] B. Bodl. and Cat. ἀνὴρ εὑρέθη for ἀνευρέθη, 'one was found.'

whose coming is after the working of Satan, *with all power*, he says, *and signs, and lying wonders*, that is, he will display all power, but nothing true, but all things for deceit. These things he foretold, that the men of that time might not be deceived. *And lying wonders*, he says, that is, false, or leading to falsehood. Hom. IV.

Ver. 10. *In all deceivableness of unrighteousness in them that perish.*

Why then, you say, did God permit this to be? and what dispensation is this? And what is the advantage of his coming, who comes to our ruin[c]? Fear not, beloved, but hear Him saying, *In them that perish* he hath strength, who, even if he had not come, would not have believed. What then is the advantage? you say. That these very men who perish will be put to silence. How? Because even if he had not come, they would not have believed in Christ. He comes therefore to convict them. For that they may not have occasion to say, that since Christ said that He was God,—although He no where said this openly,—but since those who came after proclaimed it, we have not believed. Because we have heard that there is One God from Whom are all things, therefore we have not believed. This their pretext then Antichrist will take away. For when he comes, and comes commanding nothing good, but all things unlawful, and is yet believed from false signs alone, he will stop[1] their mouths. For if thou believest not in Christ, much more oughtest thou not to believe in Antichrist. For the former said that He was sent from the Father, but the latter the contrary. For this reason Christ said, *I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive.* But we have seen signs, you say. But many and great signs were wrought by Christ. Much more therefore ought ye to have believed in Him. And yet many things were predicted concerning this one, that he is that wicked, that he is the son of perdition, that his coming is after the working of Satan. But the contrary concerning Him, that He is the Saviour, that He brings with Him unnumbered blessings.

[1] ἀπορράψει, sew up.

John 5, 43.

[c] B. L. and Bodl. 'if it takes place for the ruin of our race.'

2 Thes. 2.10-12.

Ver. 10, 11, 12. *Because they received not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie. That they all might be damned*[1] *who believed not the truth, but had pleasure in unrighteousness.*

[1] or: *judged.*

[2] κριθῶσιν.

(2) *That they might be judged*[2]. He does not say, that they might be punished. For even without this they were about to be punished, but *that they might be judged*, that is, condemned at that dreadful Seat of Judgment. But who are these? He has himself interpreted, by adding, *who believed not the truth, but had pleasure in unrighteousness.* But he calls Christ, *the Love of the Truth. Because they received not the love of the truth.* For He was both, and came for the sake of both, both as loving men, and on behalf of things that were true[d].

But had pleasure, he says, *in unrighteousness.* For he comes to the destruction of men, and to injure them. For what will he not then work? He will change and confound all things, both by his commandments, and by the fear of him. He will be terrible in every way, from his power, from his cruelty, from his unlawful commandments.

But fear not. *In those that perish*, he says, he will have his strength[e]. For Elias too will then come to give confidence to the faithful, and this Christ says; *Elias shall come and restore all things.* Therefore it is said of John, *In the spirit and power of Elias.* For he neither wrought signs nor wonders, as Elias did. For *John*, it is said, *did no miracle, but all things which John spake of this Man were true.* How then was it *in the spirit and power of Elias?* That is, he will take upon him the same ministry. As the one was the forerunner of His first Coming, so will the other be of His second and glorious Coming, and for this he is reserved. Let us not therefore fear. He has calmed[3] the minds of the hearers. He causes them no longer to think present things dreadful, but worthy of thankfulness. Wherefore he has added,

Mat. 17. 11. Luke 1. 17.

[3] κατέστησε

Ver. 13. *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath*

[d] Compare John 18, 37.

[e] He seems only to refer to the words of ver. 10, with the general sense of the context.

from the beginning chosen you to salvation, through[1] *sanctification of the Spirit and belief of the truth.* Hom. IV.

[1] Gr. *in.*

How hath He chosen you to salvation? he shews by saying, *In sanctification of the Spirit*, that is, to sanctify by the Spirit and a true faith. To sanctify you by the Spirit. For these are the things that are the efficient causes[f] of our salvation. It is no where of works, no where of righteous deeds, but through belief of the truth. Here again, [2]*in* is used for *through*[3]. *In sanctification of the Spirit*, he says,

[2] ἐν

[3] διὰ

Ver. 14. *Whereunto He called you by our Gospel, to the obtaining of the glory of the Lord Jesus Christ.*

This too is no little thing, if Christ considers our salvation His glory. For it is the glory of the Friend of man that they that are saved should be many. Great then is our Lord, if He so desires our salvation. Great also is the Holy Spirit, Who worketh in us sanctification. Why did he not say faith first, but sanctification? Because even after sanctification we have yet need of much faith, that we may not be shaken. Seest thou how he shews that nothing is of themselves, but all of God?

Ver. 15. *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our Epistle.*

Hence it is manifest, that they did not deliver all things by Epistle, but many things also unwritten, and in like manner both the one and the other are worthy of credit. Therefore let us think the tradition of the Church also worthy of credit. It is a tradition, seek no farther. Here he shews that there were many who were shaken.

Ver. 16, 17. *Now our Lord Jesus Christ Himself, and God, even our Father, Which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work.*

Again a prayer after an admonition. For this is truly to benefit *Which hath loved us*, he says, *and hath given us everlasting consolation, and good hope through grace.* Where now are those who lessen the Son, because He is named in the grace of the Laver after the Father? For, lo,

[f] τὰ συνεκτικά, lit. the things that keep together.

2 Thes. 3, 1. 2. here it is the contrary. *Our Lord Jesus Christ Himself*, he says first: then, *the God and Father of our Lord, Which hath loved us, and hath given us everlasting consolation.* Of what sort then is this? Even the hope of things future. Seest thou how by the method of prayer he stirs up their mind, giving them the unspeakable care of God for pledges and signs. *Comfort*[g] *your heart*, he says, *in every good word and work*, that is, through every good word and work. For this is the consolation of Christians, to wish not only to do something good, but what is pleasing to God. See how he brings down their spirit. *Which hath given us consolation*, he says, *and good hope through grace.* At the same time he makes them also full of good hopes with respect to future things. For if He has given so many things by grace, much more things future. I indeed, he says, have spoken thus, but the whole is of God. *Stablish* and confirm you, that you be not shaken, nor turned aside. For this is both His work and ours, so that it is in the way both of doctrines, and of actions. For this is consolation, to be stablished. For when any one is not turned aside, he bears all things, whatever may happen to him, with much long-suffering, whereas if his mind be shaken, he will no longer perform any good or noble action, but like one whose hands are paralysed, so also his soul is shaken, when it is not fully persuaded that it is advancing to some good end.

Chap. iii. 1. *Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.*

(3) He indeed had prayed for them, that they might be stablished, and now he asks of them, intreating them to pray for him, not that he may not run with danger, for to this he was appointed, but that *the word of the Lord may have free course and be glorified, even as it is with you.* And the request is accompanied with commendation. *Even as it is with you.*

Ver. 2. *And that we may be delivered from unreasonable and wicked men. For all have not faith.*

This is the manner of one shewing also his dangers. Wherefore especially he besought them. *From unreason-*

[g] Some copies of St. Chrys. *shall comfort.*

able and wicked men, he says, *for all have not faith.* Thus he is speaking of those who contradict the Proclamation, who oppose and contend against the doctrines. For this he has intimated by saying, *For all men have not faith.* And here he seems to me not to glance at dangers, but at men who contradicted and hindered his word, as did Hymenæus, and Alexander the copper-smith. For he says, *he hath greatly withstood our words.* As if one were speaking of his paternal inheritance, that 'it is not for all to serve in the Palace,' so these wicked men from whom he wishes to be delivered are of that sort, he says, to whom it is given not to believe[h]. At the same time by saying this, he also excites them.

Hom. IV.

2 Tim. 4, 15.

They were surely some great ones, if they had indeed such claims[1] as to be able both to deliver their Teacher from dangers, and to facilitate his preaching to him. Therefore we also say the same things to you. Let no one condemn us of arrogance. Let no one of you from an excessive humility deprive us of so great an assistance. For neither do we speak from the same motive from which Paul spoke. For he indeed said these things from a wish to comfort his disciples; but we to reap some great and good fruit. And we are very confident that we shall succeed in all things, if ye all be willing with one mind to stretch forth your hands to God in behalf of our littleness. Thus we make war with our enemies with prayers and supplications. For if thus the ancients made war with men in arms, much more ought we so to make war with men without arms. So Hezekiah triumphed over the Assyrian king, so Moses over Amalek, so Samuel over the men of Ascalon, so Israel over thirty-two kings. If where there was need of arms, and of battle array, and of fighting, they, leaving their arms, had recourse to prayer; here where the matter has to be accomplished by prayers alone, does it not much more behove us to pray?

Moral.

[1] τοσαύτην παρρησίαν

But there, you say, the rulers intreated for the people, but

[h] Catena, and probably the copy followed by Bodl. has the whole sentence otherwise. '*For all men have not faith;* that is, there are such to whom it is given, as if he spake of a paternal inheritance, that it is not for all to serve in the Palace.' Στρατεύεσθαι is used for court offices of various kinds. See Suicer and Du Cange. In S. Chrys. on Ps. cxxvii. Ben. t. v. 358. c. στρατεία is the object of ambition to *rich* men, as an honour, so that here it is probably spoken of as *above some men's means.*

2 Thes. 3, 1. 2. you request the people to intreat for the ruler. I acknowledge it. For those under rule at that time were wretched and mean persons. Wherefore they were saved by the claims and the virtue of their commander alone; but now, when the grace of God has prevailed, and we shall find among those who are ruled many or rather the greater part excelling their ruler in a great degree; do not deprive us of this succour, raise up our hands that they may not be faint, open our mouth for us, that it may not be closed. Intreat God—for this cause intreat Him. It is in our behalf indeed that it is done, but it is wholly for your sakes. For we are appointed for your advantage, and for your interests we are concerned. Intreat every one of you, both privately and publicly. Mark Paul saying, *That for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf;* that is, that He may give grace to many. If in the case of men, the people coming forward ask a pardon for persons condemned and led away to execution, and the king from regard to the multitude revokes the sentence, much more will God be influenced by regard to you, not by your multitude, but your virtue.

2 Cor. 1, 11.

For we have great violence of the enemy. For each of you indeed considers and regards his own interests, but we the concerns of all together. We stand in the part of the battle that is pressed on. The devil is more violently armed against us. For in wars too, he that is on the opposite side endeavours before all others to overthrow the general. For this reason all his fellow-combatants hasten there. For this reason there is much tumult, every one endeavouring to rescue him, and on all sides they surround him with their shields, wishing to preserve his person. Hear what all the people say to David. (I say not this, as comparing myself to David, I am not so mad, but because I wish to shew the affection of the people for their ruler.) *Thou shalt go no more out with us to battle*, they say, *lest thou quench the light of Israel.* See how anxious they were to spare the old man. I am greatly in need of your prayers. Let no one, as I have said, from an excessive humility deprive me of this alliance and succour. If our part be well approved, your own also will be more honourable. If our teaching flow

2 Sam. 21, 17.

abundantly, the riches will redound to you. Hear the prophet saying, *Do the shepherds feed themselves?* Hom. IV. From Ezek. 34, 2. LXX.

Do you observe Paul constantly seeking these prayers? Do you hear that thus Peter was delivered from prison, when fervent prayer was made for him? I verily believe that your prayer will have great effect, offered with so great unanimity. Do you not think that it is a matter much too great for our littleness to draw nigh to God, and intreat Him for so numerous a people? For if I have not confidence to pray for myself, much less for others. For it belongs to men of high estimation, to beseech God to be merciful to others; it is for those who have rendered Him favourable to themselves. But he who is himself an offender, how shall he intreat for another? But nevertheless, because I embrace you with the bowels of a father, because love dares every thing, not only in the Church, but in the house also, I make my prayer above all other things for your health both in soul and in body. For there is no other prayer so becoming to a Priest, as to draw nigh to God and intreat Him for the good of the people, before his own. For if Job rising up immediately made so many offerings for his children in the flesh, how much more ought we to do this for our spiritual children? Acts 12, 5.

And why do I say these things? Because if we, who are so far removed from the greatness of the work, offer supplications and prayers for you, much more is it just that you also should do it. For that one should intreat for many, is exceedingly bold, and requires much confidence[1]: but that many having met together should offer supplication for one, is nothing burdensome. For every one does this not trusting to his own virtue, but to the multitude, and to their unanimity, to which God every where has much respect. For, He says, *where two or three are gathered together in My Name, there am I in the midst of them.* If where two or three are gathered together, He is in the midst, much more is He among you. For that which a man praying by himself is not able to receive, that he shall receive praying with a multitude. Why? Because although his own virtue has not, yet the common consent has much power. (4) Mat. 20, 18.

[1] παρρησίας.

Where two or three, it is said, *are gathered together.* Why has he said, *Two?* For if there be one in Thy Name,

2 Thes. 3, 1. 2. why art Thou not there? Because I wish all to be together, and not to be separated. Let us therefore crowd together. Let us bind one another together in love, let no one separate us. If any one accuses, or is offended, let him not retain it in his mind, whether against his neighbour, or against us. This favour I ask of you, to come to us, and bring the accusation, and receive an apology[1] from us. *Reprove him*, it says, *lest haply he hath not said it. Reprove him, lest haply he hath not done it*; and if he hath done it, that he add not thereto. For then either we have excused ourselves, or being condemned have asked pardon, and henceforth endeavour not to fall into the same faults. This is expedient both for you and for us. For you indeed having accused us perhaps without reason, when you have learned the truth of the matter, will stand corrected, and we have offended unawares and are corrected. It is not expedient for you to be indifferent[i]. For punishment is appointed for those who utter any idle word. But we put off accusations, whether false or true. The false, by shewing that they are false; the true, by not again doing the same things. For it must needs happen that he who has the care of so many things should be ignorant, and through ignorance commit errors. For if every one of you having a house, and presiding over wife and children, and slaves, one more and another fewer, among souls that are so easily numbered, is nevertheless compelled to commit many errors involuntarily, or from ignorance, or when wishing to set something right; much more must it be so with us, who preside over so many people.

[1] i. e. a defence. From Ecclus. 19, 14. 15.

And may God still multiply you and bless us, the little with the great! For although the care becomes greater from the increase of numbers, nevertheless we do not cease praying that this our care may be increased, and that this number may be added too, and be many times as great and without limit. For fathers, although often harassed by the number of their children, nevertheless do not wish to lose any one. All things are equal between us and you, even the very chief of our blessings. I do not partake of the holy

[i] ἀδιαφορεῖν. Ed. Par. adds the word from one Ms. It means, 'not to mind whether your complaints are true or not.'

Table with greater abundance, and you with less, but both equally participate of the same. And if I take it first, it is no great privilege, since even among children, the elder first extends his hand to the feast, but nevertheless no superior advantage is gained thereby. But with us all things are equal. The saving life that sustains our souls is given with equal honour to both. I do not indeed partake of one Lamb[k] and you of another, but we all partake of the same. We both have the same Baptism. We have been vouchsafed the same Spirit. We are both hastening to the same kingdom. We are alike brethren of Christ, we have all things in common. Hom. IV.

Where then is my advantage? In cares, in labours, in anxieties, in grieving for you. But nothing is sweeter than this grief, since even a mother grieving for her child is delighted with her grief, she thinks carefully of those whom she has brought forth, and is delighted at her cares. And yet care in itself is bitter, but when it is for children, at least it has in it much pleasure. Many of you have I begotten, but after this are my pangs. For in the case of mothers in the flesh the pangs are first, and then the birth. But here the pangs last till the latest breath, lest there should be any where some abortion even after the birth. And I indeed have a further longing[1]; for although perchance another has begotten you, yet I nevertheless am harassed with cares. For we do not of ourselves beget you, but it is all of the grace of God. But if we both through the Spirit beget[2], he will not err who calls those begotten[3] by me, his children, and those begotten by him, mine. All these things then consider, and stretch forth your hand, that both you may be our boast and we yours, in the day of the Lord Jesus, which God grant that we may all see with confidence, through Jesus Christ our Lord.

[1] ἐπιποθῶ

[2] τικτοντι

[3] τέκνα ἡμῶν

[k] προβάτου, sheep in general, but he seems to have the Passover in mind.

HOMILY V.

2 Thess. iii. 3—5.

But the Lord is faithful, Who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

Neither ought we, having committed every thing to the prayers of the Saints, to be idle ourselves, and run into wickedness[a], and to lay hold of none of those things that lead to virtue; nor again when working good to despise that succour. For great indeed, great are the things which prayer for us can effect, but it is when we ourselves also work. For this reason Paul also, praying for them, again gives them assurance from the promise, and says, *But the Lord is faithful, Who shall stablish you, and keep you from evil.* For if He has chosen you to salvation, He will not deceive you, nor suffer you utterly to perish. But that he may not by these means lead them to sloth, and lest they thinking the whole to be of God should themselves sleep, see how he also demands cooperation from them, saying, *And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. The Lord* indeed, he says, *is faithful*, and promising[b] to save will

[a] 1 Ms. omits this clause, but it is not more than St. Chrys. may have said.

[b] B. and L. having promised.

certainly save; but as He promised. But how did He promise? If we be willing, and hear Him. Not absolutely, nor like stocks and stones, being inactive. Hom. V.

And he has well introduced the words, *We have confidence in the Lord*, that is, we trust to His lovingkindness. Again he brings them down, making every thing depend thereupon. For if he had said, We have confidence in you, the commendation indeed was great, but it would not have shewn that in all things they were dependent upon God. But if he had said, But we have confidence in the Lord, that He will preserve you, and had not added *as touching you*, and, *that ye do and will do the things which we command you*, he would have made them more slothful, by casting every thing upon the power of God. For it becomes us indeed to cast every thing upon Him, yet working also ourselves, embarked in the labours and the conflicts. And here he shews that even if our virtue alone is[1] sufficient to save, yet nevertheless it ought to be persevering[2], and to abide with us until we come to our latest breath.

[1] B. and L. 'were'
[2] διαρκῆ.

But the Lord direct your hearts into the love of God, and the patient waiting for Christ.

Again he commends them, and prays, shewing his concern for them. For when he is about to enter upon reproof, he previously smooths down their hearts, by saying, 'I am confident that ye will hear,' and by requesting prayers from them, and by again invoking upon them infinite blessings.

But the Lord, he says, *direct your hearts into the love of God.* For there are many things that turn us aside from that love, and there are many paths that draw us away from thence. And in the first place indeed the wickedness of Mammon, laying, as it were, certain shameless hands upon our soul, and tenaciously holding it in its grasp, draws and drags us thence even against our will. Then vain-glory, and often afflictions and temptations, turn us aside. For this reason we need, as a certain wind, the assistance of God, that our sail may be impelled, as by some strong wind, to the love of God. For tell me not, 'I love Him, even more than myself.' These are words. Shew it by thy works, if thou lovest Him more than thyself. Love Him more than money, and then I shall believe that thou lovest Him even

2 Thes. 3, 6-10. more than thyself. But thou who despisest not riches for the sake of God, how wilt thou despise thyself? But why do I say riches? Thou who despisest not covetousness, which thou oughtest to do even without the commandments of God, how wilt thou despise thyself?

And the patient waiting for Christ[c], he says. What is the patient waiting? That we should endure even as He endured, or that we should do those things, or that with patience also we should wait for Him, that is, that we should be prepared. For since He has promised many things, and Himself is coming to judge the quick and the dead, let us wait for Him, and let us be patient. But wherever he speaks of patience, he of course implies affliction. For this is to love God; to endure, and not to be troubled.

Ver. 6. *Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.*

That is, it is not we that say these things, but Christ, for that is the meaning of *in the name of our Lord Jesus Christ.* By thus speaking he shews the fearfulness of the message. Through Christ, he says, we command you. Christ therefore commanded us in no case to be idle. *That ye withdraw yourselves*, he says, *from every brother.* Tell me not of the rich, tell me not of the poor, tell me not of the holy. This is disorder. *That walketh*, he says, that is, liveth. *And not after the tradition which they received from me.* Tradition, he says, which is through works. And this he always calls properly[d] tradition.

Ver. 7, 8. *For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for nought.*

And yet even if they had eaten, it would not have been for nought. *For the labourer*, he says, *is worthy of his hire.* Luke 10, 7. *But wrought with labour and travail night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us. For when we were with you, this we*

[c] lit. *Patience of Christ.* [d] or especially (κυρίως).

commanded you, that if any would not work, neither should he eat. Hom. V.

(2) See how in the former Epistle indeed he discourses somewhat more mildly concerning these things; as when he says, *We beseech you—that ye would abound more and more—and that ye study*—and no where does he say, *we command*, nor *in the Name of our Lord Jesus Christ*, which was fearful and implied danger, but that *ye abound*, he says, and *study*, which are the words of one exhorting to virtue. *That ye may walk honestly*, he says. But here is nothing of this kind, but that, *if any one would not work, neither should he eat.* For if Paul, not being under a necessity, and having a right to be idle, and having undertaken so great a work, did nevertheless work, and not merely work, but *night and day*, so that he was able even to assist others,—much more ought others to do this.

1 Thes. 4, 1-11.

1 Thes. 4, 12.

Ver. 11. *For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies.*

This indeed he says here; but there, in the first Epistle, he says, *that ye may walk honestly towards them that are without.* On what account? Perhaps nothing of this kind had yet taken place. For upon another occasion admonishing, he says, *It is more blessed to give than to receive.* But the expression, *walk honestly*, has no reference to disorder, wherefore he added, *that ye may have lack of nothing.* But here he sets down another necessity, for thus doing what was honourable and good towards all. (For as he proceeds, he says, *that ye be not weary in well-doing.*) For certainly he that is idle and yet able to work must needs be a busy body. But alms are given to those only who are not able to support themselves by the work of their own hands, or who teach, and are wholly occupied in the business of teaching. *For thou shalt not muzzle the ox*, he says, *when he treadeth out the corn. And the labourer is worthy of his reward.* So that neither is he idle, but receives the reward of work, and great work too. But to pray and fast, being idle[e], is not the work of the hands. For the work that he is

Acts 20, 35.

1 Thes. 4, 12.

Deut. 25, 4. 1 Tim. 5, 18. and Luke 10, 7.

[e] See on 1 Thess. 4. 12. pp. 397, 398. where he says nearly the same. On 1 Tim. 5, 10. he praises the Monks near Antioch, but it appears (Tr. p. 124.) that they were industrious.

2 Thes. 3,11-14. here speaking of is the work of the hands. And that you may not suspect any such thing, he has added,

Working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus.

Because he had touched them severely, wishing to render his discourse more mild, he adds, *by the Lord*, again shewing in this way that it was authoritative and fearful.

That with quietness they work and eat their own bread.

Why has he not said, But if they are not disorderly, let them be maintained by you; but requires both, that they be quiet, and that they work? Because he wishes them by working to support themselves, for this is meant by *eating their own bread*, that is, bread earned by their own labours, and not that belonging to another, which is obtained by begging.

Ver. 13. *But ye, brethren, be not weary in well doing.*

See how immediately the fatherly bowels were overcome. He was not able to carry on his reproof farther, but again pitied them. And see with what discretion! He has not said, But pardon them, until they are amended; but what? But ye, *be not weary in well doing.* Withdraw yourselves, he says, from them, and reprove them; do not, however, suffer them to perish with hunger. What then, he says, if having abundance from us, he should remain idle? In that case, he says, I have spoken of a mild remedy, that you withdraw yourselves from him, that is, do not allow him free conversation. Shew that you are angry. And this is no little matter. For such is the reproof that is given to a brother, if we wish really to amend him. We are not ignorant of the methods of reproof. For tell me, if you had a brother in the flesh, would you then overlook him pining with hunger? Truly I think not; but perhaps you would even correct him.

Ver. 14. *And if any man obey not our word by this Epistle.*

See the humility of Paul. He has not said, He that disobeys, disobeys me, but he mildly and gently glances at him, *note that man.* This he bids them do, that he may not escape notice. *Have no company with him.* This also is no little castigation.

Then again he says, *that he may be ashamed.* Thus he does not permit them to proceed farther. For as he had said, *if any would not work neither should he eat*, fearing lest they should perish by hunger, he has added, *in doing good, be not ye weary.* Thus having said, *Withdraw yourselves, and have no company with him*, then fearing lest this very thing might cut him off from the brotherhood—for he who gives himself up to despair, will quickly be lost if he is not admitted to freedom of conversation—he has added, Hom. V.

Ver. 15. *Yet count him not as an enemy, but admonish him as a brother.*

By this he shews that he has assigned a heavy punishment against him, in depriving him of freedom of conversation.

For if to be a receiver even with many others is worthy of disgrace, when they even reprove whilst they offer it, and withdraw themselves, how great is the reproach. For if only giving rather tardily, and with murmuring, they inflame the receivers—for tell me not of impudent beggars, but of the faithful—if they were to reprove whilst they give, what would they not do? to what punishment would it not be equal? But we do not so, but as if we had been greatly injured, we so insult and turn away from those who beg of us. Thou dost not give, but why dost thou also grieve him? Admonish them, he says, as brethren, do not insult them as enemies. He who admonishes his brother, does it not publicly. He does not make an open shew of[1] the insult, but he does it privately and with much address, and grieving, as hurt, and weeping and lamenting. Let us bestow therefore with the disposition of a brother, let us admonish with the good will of a brother, not as if we grieved at giving, but as if we grieved for his transgressing the commandment. Since what is the advantage? For if, even after giving, you insult, you destroy the pleasure of giving. But when you do not give and yet insult, what wrong do you not do to that wretched and unfortunate man? He came to you, to receive pity from you, but he goes away having received a deadly blow, and weeps the more. For when by reason of his poverty he is compelled to beg, and is insulted on account of his begging, think how great will be the punishment of those who insult him. *He that dishonoureth the poor*, it says, *provoketh his Maker.* (3)

[1] ἐκπομπεύει

Prov. 14, 12. 31. Sept.

2 Thes. 3,16-18. For tell me, did He suffer him to be poor for thy sake, that thou mightest be able to heal thyself—and dost thou insult him who for thy sake is poor? What obstinacy[1] is this! what an act of ingratitude is it. *Admonish him as a brother*, he says, and after having given, he orders you to admonish him. But if even without giving we insult him, what excuse shall we have?

[1] ἀγνωμοσύνης

Ver. 16. *Now the Lord of peace Himself give you peace always by all means*[f].

See how, when he mentions things that are to be done, he sets his mark upon them by prayer, adding prayer and supplication, like certain marks set upon things that are laid up. *Give you peace*, he says, *by all means*[2]. For since it was likely that contentions would arise from these things, those men becoming exasperated, and the others not supplying such persons so readily as formerly, he with good reason now offered this prayer for them, saying, *Give you peace always*. For this is what is sought, that they may have it always, that is, *by all means*. He wishes them on all sides[3] to be at peace, that they may have no occasion of contention from any quarter. For every where[4] peace is a good thing, even towards those who are without. For hear him elsewhere saying, *If it be possible, as much as lieth in you, live peaceably with all men*. For nothing is so conducive to the right performance of the things which we wish, as to be peaceable and undisturbed, as to be free from all hatred, and to have no enemy.

[2] or, *in every way.*

[3] πανταχόθεν

[4] πανταχοῦ

Rom. 12, 18.

The Lord be with you all.

Ver. 17, 18. *The salutation of Paul with mine own hand, which is the token in every Epistle, so I write. The grace of our Lord Jesus Christ be with you all. Amen.*

This he says that he writes in every Epistle, that no one may be able to counterfeit them, his subscription[5] being subjoined as a great token. And he calls the prayer a salutation, shewing that every thing they then did was spiritual; even when it was proper to offer salutation, the thing was attended

[5] see p. 464.

[f] Montf. *in every place*, which he thinks the comment requires. It is so in no Ms. of St. Chrys. yet collated, and Hervetus' translation. *in omni loco*, may be accounted for by the Vulgate having it so. Savile has τρόπῳ, Ben. τόπῳ.

with advantage; and prayer, not merely a symbol of friendship. With this he began, and with it he ends, guarding with strong walls what he had said elsewhere, and laying safe foundations, he brings it also to a safe end. *Grace be unto you and peace*, he says; and again, *The grace of our Lord Jesus Christ be with you all. Amen.* This also the Lord promised to His disciples, saying, *Lo, I am with you alway, even unto the end of the world.* But this takes place when we are willing. For He will not be altogether with us, if we place ourselves at a distance. 'I will be with you,' He says, 'always.' Let us not therefore drive away grace. He wishes us to withdraw from every brother that walketh disorderly. This was then a great evil, to be separated from the whole body[1] of the brethren. By this indeed he punishes all, as elsewhere in his Epistle to the Corinthians he says, *With such an one no not to eat.* But now the majority do not think this a great evil. But all things are confounded and corrupted. With adulterers, with fornicators, with covetous persons, we mix freely, and as a matter of course. If we ought to withdraw ourselves from one who was only supported in idleness, how much more from the others. And that you may know how fearful a thing it was to be separated from the company of the brethren, and what advantage it produces to those who receive reproof with a right mind, hear how that man, who was puffed up with sin, who had proceeded to the extreme of wickedness, who had committed such fornication as is not named even among the heathens, who was insensible of his wound—for this is the excess of perversion—he after all, though such an one, was so bent down and humbled, that Paul said, *Sufficient to such an one is this punishment which was inflicted of many. Wherefore confirm your love toward him.* For as a member separated from the rest of the body, so was he at that time.

Hom. V.

Mat. 28, 20.

1 Gr. *fulness.*

1 Cor. 5, 11.

2 Cor. 2, 6. 8.

But the cause, and that from which this was then so terrible, was, because even the being with them was thought by them a great blessing. For like men who inhabit one house, and are under one father, and partake of one table, so did they then dwell in every Church. How great an evil therefore was it to fall from so great love! But now it is not even thought to be a great evil, because neither is it considered

(4)

2 Thes. 3, 17. 18. any great thing when we are united with one another. What was then in the order of punishment, this, on account of the great coldness of love, now takes place even apart from punishment, and we withdraw from one another causelessly, and from coldness. For it is the cause of all evils that there is no love. This has dissolved all ties, and has disfigured all that was venerable and splendid in the Church, in which we ought to have gloried.

Great is the confidence of the Teacher, when from his own good actions he is entitled to reprove his disciples. Wherefore also Paul said, *For yourselves know how ye ought to follow us.* And he ought to be a Teacher more of life than of the word. And let no one think that this is said from a spirit of boasting. For it was as reduced to necessity that he spoke it, and with a view to general advantage. *For we behaved not ourselves*, he says, *disorderly among you.* From this do you not see his humility, in that he calls it, 'for nought,' and 'orderly behaviour[g]?' *We did not behave ourselves disorderly among you*, he says, *neither did we eat any man's bread for nought.* Here he shews that perhaps also they were poor; and tell me not, 'But they were not all poor.' For he is discoursing concerning the poor, and those who obtained their necessary subsistence from no other source than from the work of their hands. For he has not said, that they may have it from their fathers, but that by working they should eat their own bread. For if I, he says, a herald of the word of doctrine, was afraid to burden you, much more he who does you no service. For this is truly a burden. And it is a burden too, when one does not give with much alacrity; but this is not what he hints at, but as if they were not able to do it easily. For why dost thou not work? For God hath given thee hands for this purpose, not that thou shouldest receive from others, but that thou shouldest impart to others.

2 Thes. 3, 7.

But *the Lord*, he says, *be with you.* This prayer also we may offer for ourselves, if we do the things of the Lord. For hear Christ saying to His disciples, *Go ye and teach all men, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things*

Mat. 28, 19. 20.

g ἦν (B εἰ, L. ἦ, δωρεὰν καλεῖ καὶ εὐταξίαν.

whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world. These things were said not only to them, but also to you. For that the promise is not made to them only, but to those also who walk in their steps, is manifest from His saying *to the end of the world.* Hom. VI.

What then does He say to those who are not teachers? Each of you, if he will, is a teacher, although not of another, yet of himself. Teach thyself first. If thou teachest[1] to observe all things whatsoever He commanded, by this means thou wilt have many emulating thee. For as a lamp, when it is shining, is able to light[h] ten thousand, but being extinguished will not give light even to itself, nor can it lighten other lamps; so also in the case of a pure life, if the light that is in us be shining, we shall make both disciples and teachers numberless, being set before them as a pattern to copy. For neither will the words proceeding from me be able so to benefit the hearers, as our[2] life. For let a man, if you will, be dear to God, and shining in virtue, and having a wife; (for it is possible for a man having a wife and children and friends to please God;) tell me, will he not be able much more than I to benefit all? For me they will hear[i] once or twice in a month, or not even once, and even though they have kept what they have heard as far as the threshold of the Church, they presently let it drop away from them: but seeing the life of that man constantly, they receive great advantage. For when being insulted he insults not again, does he not almost infix and engrave upon the soul of the insulter the reverence of his meekness? And though he does not immediately confess the benefit, being ashamed from anger, or put to confusion, yet nevertheless he immediately is made sensible of it. And it is impossible for a man that is insolent, though he be a very beast, to associate with one who is patient of evil, without going away much benefited. For although we do not what is good, we however all praise it and admire it. Again, the wife, if she see her husband meek, being always with him, receives great advantage, and the child also. It is therefore in the power of every one to

Moral.

[1] i.e. thyself.

[2] B. 'your'.

h ἀνάψαι, to set alight.

i 1 Paris Ms. B. and L. add ἀκούσονται, which is not quite necessary to the Greek, but must at all events be understood.

2 Thes. 3, 17. 18. 1 Thes. 5, 11. be a teacher. For he says, *Edify one another, even as also ye do.* For mark, has any loss befallen the family? The wife is disturbed, as being weaker, and more extravagant, and fond of ornament; the man if he be a philosopher, and a derider of loss, both consoles her, and persuades her to bear it with fortitude. Tell me, then, will he not benefit her much more than our words? For it is easy for any one to talk, but to act, when we are reduced to the necessity, is very difficult. On this account human nature is wont rather to be regulated by deeds. And such is the superiority of virtue, that even a slave often benefits a whole family together with the master.

(5) For not in vain, nor without reason, does Paul constantly command them to practise virtue, and to be obedient to their masters, not so much regarding the service of their masters, as that the word of God and the doctrine be not blasphemed. But when it is not blasphemed, it will soon also be admired. And I know of many families, that they have benefited by the virtue of their slaves. But if a servant placed under authority can improve his master, much more can the master his servants. Divide then with me, I beseech you, this ministry. I address all generally, do you each individual privately, and let each charge himself with the salvation of his neighbour. For that it becomes one to preside over those of his household in these matters, hear where Paul sends women for instruction; *And if they will learn any thing, let them ask their husbands at home;* and he does not lead them to the Teacher. For as in the schools of learning, there are teachers even among the disciples, so also in the Church. For he wishes the Teacher not to be troubled by all. Wherefore? Because then there will be great advantages, not only that the labour will be light to the Teacher, but that each of the disciples also, having taken pains, is soon able to become a teacher, making this his concern.

1 Cor. 14, 35.

For see how great a service the wife contributes. She keeps the house, and takes care of all things in the house, she presides over her handmaids, she clothes them with her own hands, she causes thee to be called the father of children, she delivers thee from brothels, she aids thee to live chastely, she puts a stop to the strong desire of nature. And do thou also benefit her. How? In spiritual things stretch forth

thy hand. Whatever useful things thou hast heard, these, like the swallows, bearing off in thy mouth, carry away and place them in the mouth of the mother and the young ones. For how is it not absurd, in other things to think thyself worthy of the preeminence, and to occupy the place of the head, but in teaching to quit thy station. The ruler ought not to excel the ruled in honours, so much as in virtues. For this is the duty of a ruler, for the other is the part of the ruled, but this is the achievement[1] of the ruler himself. If thou enjoyest much honour, it is nothing to thee, for thou receivedst it from others. If thou shinest in much virtue, this is all thine own. Hom. V.

[1] κατόρθωμα.

Thou art the head of the woman, let then the head regulate the rest of the body. Dost thou not see that it is not so much above the rest of the body in situation, as in forethought, directing like a steersman the whole of it? For in the head are the eyes both of the body, and of the soul. Hence flows to them both the faculty of seeing, and the power of directing. And the rest of the body is appointed for service, but this is set to command. All the senses have thence their origin and their source. Thence are sent forth the organs of speech, the power of seeing, and of smelling, and all touch. For thence is derived the root of the nerves and the bones. Seest thou not that it is superior in foresight more than in honour? So let us rule the women, let us surpass them, not by seeking greater honour from them, but by their being more benefited by us.

I have shewn that they afford us no little benefits, but if we are willing to make them a return in spiritual things, we surpass them. For it is not possible in bodily things to offer an equivalent. For what? dost thou contribute much wealth? but it is she who preserves it, and this care of hers is an equivalent, and thus there is need of her. Wherefore? Because many, who had great possessions, have lost all because they had not one to take care of them. But as for the children, you both communicate, and the benefit from each is equal. She indeed in these things rather has the more laborious service, always bearing the offspring, and being afflicted with the pains of childbirth; so that in spiritual things only wilt thou be able to surpass her.

2 Thes. 3,17.18. Let us not therefore regard how we shall have wealth, but how we shall present with confidence to God the souls with which we are entrusted. For by regulating them we shall also most highly benefit ourselves. For he who teaches another, although he does nothing else, yet in speaking is affected with compunction, and especially when he sees himself responsible for those things, on account of which he reproves others. Since therefore we benefit both ourselves and them, and through them the household, and this is preeminently pleasing to God; let us not be weary of taking care both of our own souls, and of those who minister to us, that for all we may receive a recompence, and with much riches may arrive at the holy City our mother, the Jerusalem that is above, from which God grant that we may never fall, but that having shone in the most excellent conversation, we may be thought worthy with much confidence to see our Lord Jesus Christ; with Whom to the Father, together with the Holy Ghost, be glory, power, and honour, now and ever, and world without end. Amen.

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ADDENDA AND CORRIGENDA.

Page 184, note i. προστῆναι is taken from a Note in Ed. Par. it should be προσστῆναι, which Mr. Field has pointed out to be the true reading in his notes to the Homilies on St. Matthew, vol. iii. p. 145, note on p. 696 D. The sense then is, 'that what he has to say may not at once offend them.'

Page 193, 2. Mr. Field would read, ἂν μὲν οὖν ἐξῇ χρήσασθαι, πάσης ἡδονῆς μείζων ἡ αἰσχύνη, &c. 'If then it be allowed to use them, the shame is greater than any pleasure.' A Paris Ms. reads πάσαις.

Page 206. (5.) l. 3. Mr. Field suggests, that the words 'who believe not that there is a Judgment' are probably a marginal note that has crept into the text, κατὰ ἀπιστούντων, &c. being often so written. The first Edition has a full stop at θάνατος.

Page 216. σπουδῆς may be fulness of meaning.

——— note h. A Paris Ms. has the same reading except line 7, where it is 'Creator' instead of 'Created.'

Page 239. l. 1. Mr. F. suggests θία ὦς for θείως, 'see how he sheweth.' The expression 'after a divine manner' is certainly strong for the place.

Page 250. l. 2. Mr. F. conjectures, that πίστεως should be repeated, 'He hath well said of faith, for &c.' The reading of B. and 1 Par. gives the like sense, 'He hath well said thus,' καλῶς οὕτως.

Page 261. l. 22. Mr. F. suggests κατὰ τὸν κονιορτὸν, 'like dust,' which runs better, the rest being abstract terms.

Page 263. l. 2. from end. Mr. F. suggests the reading found in B. and likewise, κωλύσειν for κολάσειν, 'forbid' for 'punish.'

Page 269. n ὑπευθύνοι may be any persons amenable to the law.

Page 404, note i. Mr. F. suggests a translation of the common reading which agrees well with the context. Taking it 'With *reference* to whom is this said?' just before, i. e. 'in comparison with whom?' the parties spoken of are altered, and the negative need not be introduced.

Page 442. l. 2, 3. from end. 'procured' might be rendered 'gave.'

Page 490, l. 1. perhaps rather 'the hammerer (of silver) hammereth upon nothing.'

ERRATA.

Page 63. mar. *for* Ps. 154. *read* Ps. 145.
64. l. 10. *for* wliat *read* what
73. notes col. 2. *for* [x] *read* [a]
98. l. 3. from end, in margin, *add* [2] λόγον ζωῆς
104. l. 9. from end, *for* [c] *read* [e]
124. margin, *for* v. 19. *read* v. 21.
134. l. 2. *for* had *read* was
140. l. 9. in mar. *add* Phil. 3, 20.
144. l. 22. mar. *add* 1 Tim. 5, 23.
149. l. 1. mar. *add* 1 Cor. 15, 32.
189. l. 9. *for* semicirele[o] *read* semicircle[b]
note, col. 2. l. 1. *for* Expliguée *read* Expliquée
200. l. 12. *for* by our *read* your
204. *after* (4) *add* MORAL
207. l. 15. *for* God[c] *read* God
213. last line of note, *dele* 2.
253. margin, ref. 5. *for* ἀνήγεται *read* ἀνάγεται
in text, l. 20. *read* exercised [4] advanced [5]
254. note t. l. 2. *for* παιδὼν *read* παιδίον
256. l. 12. from end, *for* drink [2] *read* drink
l. 11. from end, *for* part *read* part [2]
260. l. 13. in margin, *add* MORAL
263. mar. *for* Sav. ed. *read* Sav. and
270. l. 26. *for* heretics[f] *read* heretics[e] and in note *for* [c] *read* [e]
275. note, col. 2. l. 3. *read* 'putting
276. l. 5. mar. *add* Matt. 18, 32.
l. 14. mar. *add* Heb. 12, 14.
320. l. 18. *read* interested
348. l. 4. from end, *for* time. The *read* time; the
423. l. 16. *for* goodness, *read* goodness?
435. mar. *for* v. 20. *read* Phil. 2, 20.

Several errors in the accents are corrected in the Index of Greek Words.